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# Compendium Theologicum ;

OR

## MANUAL FOR STUDENTS

CONTAINING

A CONCISE HISTORY OF THE PRIMITIVE AND MEDIEVAL  
CHURCH,—THE REFORMATION,—THE CHURCH OF ENGLAND,—  
THE ENGLISH LITURGY AND BIBLE, AND THE  
XXXIX ARTICLES, WITH SCRIPTURE PROOFS AND  
EXPLANATIONS.

INTENDED FOR THOSE PREPARING FOR

### THEOLOGICAL EXAMINATIONS,

With Examination Papers.

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BY A CLERGYMAN.

*Rev. — W. Stodolphus*

CAMBRIDGE:

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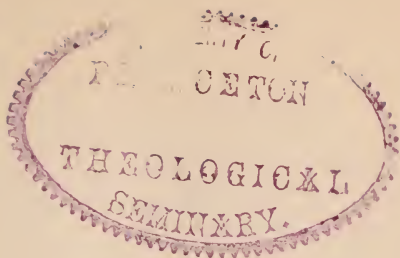
## P R E F A C E.

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THIS little Volume will be found to contain a great quantity of matter, embracing all those *general* subjects, which form the chief feature in every Theological Examination, whether at the Universities, or at Episcopal Ordinations. A thorough acquaintance with its contents will undoubtedly enable the Student to pass any Examination on the subjects treated of. But it is chiefly intended as a guide to the Student before engaging in more extensive reading; so that, having once mastered it, he will feel himself at home in larger separate treatises on the respective subjects, and be enabled to derive greater advantage from their perusal. It may also serve as a useful synopsis for reviewing the several subjects after having read them in larger works; which end will be further served by the very full *Table of Contents* prefixed to this volume, where all the subjects are presented at one view to the reader's eye. It is only necessary further to observe, that the Remarks on the *Thirty-Nine Articles* are given as much as possible in the words of Bishop Burnet. The Latin text of each Article has also been inserted before the English, and will be found useful in supplying terms and phrases for the Latin Essays on some Theological subject, required by most of the Bishops from Candidates for Ordination. Texts of Scripture are given, in proof of the doctrines propounded in each Article.

# ERRATA.

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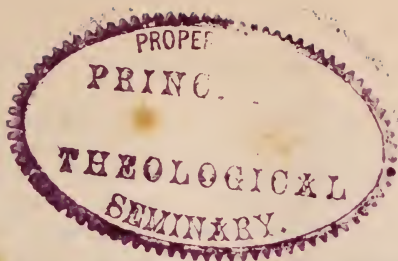
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THE RATIFICATION.

EXAMINATION PAPERS.





## ECCLESIASTICAL HISTORY.

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### FIRST CENTURY.

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1. THE earliest account of the Christian Church, acting as a regularly constituted society after the death of its divine Founder, is that given in the first chapter of the *Acts of the Apostles*; where we are told that, after CHRIST'S *Ascension*, the disciples, numbering about 120, assembled together, and upon the advice of PETER, nominated two from among themselves, MATTHIAS, and JOSEPH, who was also called BARSABAS, and surnamed JUSTUS, as men who had attended upon JESUS from the baptism of JOHN till the *Ascension*, and who were probably among the seventy disciples ordained by CHRIST. (*Luke x. 1*). Of these Matthias was chosen by lot, to fill the vacancy left among the twelve Apostles by JUDAS ISCARIOT.

2. On the feast of *Pentecost*, ten days after the *Ascension*, the miraculous gift of tongues had the effect of adding 3000 declared disciples to the Church. The earnest and open preaching of the Apostles soon raised the number of the faithful to 5000 (*Acts iv. 4*). These lived together in the greatest harmony and charity; rich men, like JOSES, surnamed BARNABAS, a *Levite* from CYPRUS, even devoting the whole, or great portions of their substance, to minister

to the wants of their poorer brethren. That this surrender of property, however, was not compulsory, is manifest from the words addressed by PETER to ANANIAS (*Acts* v. 4.)

3. The prosperity and increase of the Church continued, in spite of the vindictive jealousy of the Jewish priests and dignitaries, checked as it was by the cautious considerations of such men as GAMALIEL, a learned doctor; who, influenced probably in some degree by the numerous miracles which JESUS had performed before their eyes, suspended their judgment, and waited to see whether the Apostles would still be able to support their teaching by miraculous powers. Consequently, when they saw this to be actually the case, we find that even "*a great company of the priests were obedient to the faith.*" (*Acts* vi. 7).

4. This increase of numbers, and especially the mode of association in which the early Christians lived, made it necessary to appoint men, whose peculiar care it should be to attend to the temporalities and inferior matters of the Society, and who were called *Deacons*. Some think, they were at first appointed by the Apostles from the brethren resident at JERUSALEM. But upon complaints of neglect being made by the *Hellenists*, (i. e. Jews or proselytes from other parts of ASIA, where since the conquests of ALEXANDER THE GREAT the Greek language was universally spoken), the Apostles specially ordained *seven* other *Deacons* nominated by these *Hellenists* from among themselves, as appears from their Greek names, which were: STEPHEN, PHILIP, PROCHORUS, NICANOR, TIMON, PARMENAS and NICOLAS.

5. The continued spread of the new doctrines at length stirred up in the Jewish rulers an inveterate spirit of persecution, and their first victim was STEPHEN, the *Deacon*, who was stoned A. D. 36. This persecution was now carried on with such virulence, that great numbers of Christi-



ans fled from JERUSALEM, and spread themselves over JUDEA and the adjacent countries, preaching the Gospel wherever they came. The Apostles themselves, however, appear to have remained still in Jerusalem.

6. At SAMARIA, PHILIP the Deacon preached with great success, and baptised many, notwithstanding the great influence exercised in this place by SIMON MAGUS, an impostor, styling himself the "Great Power of God;" who when PETER and JOHN came from JERUSALEM to confirm the new converts, seeing "that through the laying on of the Apostles' hands the Holy Ghost was given," in vain sought to obtain for money the same power.

7. The most active persecutor of the Christians at this time was SAUL, later named PAUL; who, armed with credentials from the High Priest, went in pursuit of the fugitives as far as Damascus, a city beyond the northern limits of PALESTINE, between the mountains LIBANUS and ANTI-LIBANUS. His miraculous conversion, however, on his way thither, made him henceforth the most zealous and active of the preachers of the Gospel. We learn from his own words, (*Gal. i. 18*) that he remained at DAMASCUS, with some short interval, for three years, preaching CHRIST; whence he was at length forced to fly to JERUSALEM, thence again to CESAREA, and finally to his native city TARSUS in CILICIA, a province in the South of ASIA MINOR, to escape from the machinations of the Jews, bitterly exasperated at his desertion of their cause. His departure, however, coupled probably with the consternation of the Jews at the unexpected turn of affairs, had the effect of abating the persecution; and we read (*Acts ix. 31*) that "Then had the Churches rest throughout all JUDEA, and GALILEE and SAMARIA." A. D. 40.

8. Hitherto the Gospel had been preached only to the Jews. But "as PETER passed throughout all quarters," he

was induced by a vision, by the earnest desire for instruction, evinced by CORNELIUS, a Roman Centurion, stationed at CESAREA, and by the descent of the Holy Ghost on him and other Gentiles, listening to his preaching, to allow them to be baptised. And thus the principle of preaching the Gospel to the Gentiles having been once admitted, was carried out to the fullest extent, particularly by ST PAUL, who declares himself (*Gal. i. 15, 16.*) specially called to preach CHRIST among the Heathen.

9. From TARSUS, PAUL accompanied BARNABAS, who was sent on that mission by the Church at JERUSALEM, to ANTIOCH, the wealthy capital of SYRIA, where it was heard that some of those, who had fled from JERUSALEM after the death of STEPHEN, had made known the word of God; whilst others of those fugitives preached in PHENICIA and in CYPRUS. At ANTIOCH, PAUL and BARNABAS during a whole year "taught much people," and here the disciples were first called CHRISTIANS; (*Acts xi. 26.*) a term occurring only twice more in the New Testament, at *Acts xxvi. 28,* and *1 Pet. iv. 16.*

10. In A. D. 42, JAMES, the son of ZEBEDEE, and brother of JOHN THE EVANGELIST, was beheaded by HEROD AGRIPPA, grandson of that HEROD, surnamed *the Great*, who had ordered the massacre of *the Innocents*, and had died two years after the birth of CHRIST. AGRIPPA had been made king of BATANEA, (a district on the East of the sea of TIBERIAS,) and of TRACHONITIS, lying North of the former, by the emperor CALIGULA; and in addition he had received from the emperor CLAUDIUS, the territory of JUDEA, SAMARIA, and the district of ABILENE, North of TRACHONITIS. He now also cast PETER into prison, and would no doubt have put him to death, had he not been miraculously led forth out of the prison by an angel during the night.

11. PAUL and BARNABAS, after having carried contributions, raised at ANTIOCH, to JERUSALEM, as a relief to the poor brethren there during a famine, returned to the former place with JOHN, who was surnamed MARK, and is called "sister's son to BARNABAS" at *Col.* iv. 10, and who later wrote the Gospel known by his name. At ANTIOCH PAUL and BARNABAS were now, by the special injunction of the Holy Ghost, formally consecrated to their Apostleship; (*Acts* xiii. 2.) as some suppose, to fill up the vacancies among the Twelve Apostles, made by the death of JAMES, beheaded by HEROD, (see § 10) and by the appointment to the Bishopric of JERUSALEM of the other JAMES, son of ALPHEUS or CLEOPHAS, called JAMES *the Less*, also *the Just*, and, on account of his great authority in the Church, ὁ δεσπόσυνος.

12. The two new Apostles first went on a mission to the island of CYPRUS, where they preached first at SALAMIS, a considerable town: and then at PAPHOS, the capital of the island, on its Western extremity, the chief seat of the worship of VENUS. Here the *Proconsul* SERGIUS PAULUS was converted by the miracle, performed by PAUL, in smiting the Jew, BARJESUS, called ELYMAS or *the Sorcerer*, with blindness, "for seeking to turn away the *deputy* from the faith." And here it may be remarked, that CYPRUS was governed, not by a *deputy*, but by a *Proconsul*, (ἀνθύπατος) as being in the appointment of the Roman Senate; whereas a province in the appointment of the Emperors, (as CYPRUS had previously been) was administered by an officer, called *Procurator*, *Præses* or *Legatus*: all the Roman provinces being thus divided between the Senate and the Emperor, who sometimes exchanged any particular province.

13. From CYPRUS the Apostles went to PERGA, in PAMPHYLIA, on the southern coast of ASIA MINOR, and

thence into the adjoining province, PISIDIA, to a city, also called ANTIOCH. They found here at first many willing hearers. But when the Jews at length expelled them, they went to the neighbouring cities, ICONIUM, DERBE, and LYSTRA, converting multitudes, both Jews and Greeks. On healing a cripple at the latter place, they were taken respectively for JUPITER and MERCURY, and with difficulty prevented the people from offering sacrifice to them. Nevertheless, some Jews, arriving from ANTIOCH and ICONIUM, excited the people to stone PAUL, "and drew him out of the city, supposing he had been dead." (*Acts* xiv. 19.) However, he recovered, and departed with his companions to ANTIOCH in SYRIA; where now arose a dispute, raised by the judaizing Christians, who maintained that circumcision and the observance of the Law of MOSES was yet necessary to salvation. The dispute was referred to the Church at JERUSALEM, whither PAUL and BARNABAS proceeded, to have the matter decided.

14. The assembled Apostles, Elders, and Brethren, having deliberated in *Council*, sent back PAUL and BARNABAS, together with SILAS or SILVANUS and BARSABAS, with letters "to the brethren, which are of the Gentiles, in ANTIOCH, SYRIA, and CILICIA," enjoining only, as "necessary things," to "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." A. D. 49.

15. After their return to ANTIOCH, PAUL and BARNABAS separated from each other in consequence of a dispute concerning MARK, whom PAUL would not allow to continue in their company, because he had left them in PAMPHYLIA on their return from CYPRUS, (see § 13.) and had returned to JERUSALEM. BARNABAS then went with MARK to CYPRUS, leaving PAUL and SILAS to go "through SYRIA and CILICIA, confirming the Churches."

16. PAUL, taking with him TIMOTHEUS, whom he had met at LYSTRA, and who was the son of a Greek by a believing Jewess, now passed through PHRYGIA and GALATIA to TROAS, founding Churches in many places. (*Acts* xvi. 5.). He next crossed over to MACEDONIA, and at PHILIPPI was cast into prison with SILAS, having drawn upon himself the enmity of the Masters of a maiden, from whom he had cast out a PYTHON, or, *Spirit of divination*. An earthquake during the night caused the conversion of the keeper of the prison and all his house, and their own liberation from custody. Thereupon they departed by AMPHIPOLIS and APOLLONIA to THESSALONICA, where the Jews attacked the house of JASON, with whom PAUL was staying. The latter then fled to BERÆA, and there he left TIMOTHEUS and SILAS, and departed for ATHENS. After preaching here in the AREOPAGUS, and converting DIONYSIUS, one of the Judges of that celebrated Court, he left to go to CORINTH, A. D. 52, where he was joined by SILAS and TIMOTHEUS, and where he found AQUILA, and his wife PRISCILLA, who had lately been expelled together with all the Jews from ROME, by a decree of the Emperor CLAUDIUS. He remained here *a year and a half*, during which period he resided with one JUSTUS, "whose house joined hard to the synagogue." He supported himself during that time by working with AQUILA at their common trade of tent-making. He was then in a tumult dragged by the Jews before the tribunal of GALLIO, the *Proconsul* of ACHAIA, (as the *Romans* called their province comprising all southern GREECE), who indignantly dismissed the case.

17. Some time after he sailed from CENCHREA, the port of CORINTH on the SARONIC gulf, for EPHESUS in ASIA MINOR, accompanied by AQUILA and PRISCILLA, whom he left there; but he refused to remain himself, being desirous to keep the approaching Passover at Jerusalem, probably

with a view to conciliate the Jews by the strict observance of their customs. He landed at CESAREA, on the coast of PALESTINE, and when he had "gone up and saluted the "Church, he went down to ANTIOCH;" (*Acts* xviii. 22.) and thence he "went over all GALATIA and PHRYGIA in "order, strengthening all the disciples."

18. In the year 55 he arrived at EPHEBUS, where he found many, who had been baptised "unto JOHN's baptism" by one APOLLOS, a Jew of ALEXANDRIA, "mighty "in the Scriptures." This man, having since been instructed in the doctrines of the Gospel by AQUILA and PRISCILLA, had gone to CORINTH, where his eloquence was eminently successful in continuing the work begun by PAUL; though later a party-spirit arose there, some professing themselves to be followers of PAUL, others of APOLLOS. This induced PAUL to write his *First Epistle to the Corinthians*, reminding them, that they were disciples of CHRIST, and not of this man or that.

19. PAUL rebaptised many at EPHEBUS "in the name of the Lord JESUS;" and after preaching three months in the synagogue amidst much opposition, he at length withdrew to the school of one Tyrannus, where he preached successfully for *two years*, and performed many miracles.

20. He now purposed once more to visit MACEDONIA, GREECE, and JERUSALEM, and then to go to ROME, where he had probably heard from AQUILA and PRISCILLA, and from others arrived since, that there was scope for his active zeal.

21. When he had already sent TIMOTHEUS and ERASTUS on before to MACEDONIA, there arose against him at Ephesus a serious tumult, excited by "DEMETRIUS, a silversmith, "who made silver shrines for DIANA," whose most celebrated temple was at EPHEBUS. He was protected, however, by one of the ASIARCHS, (Magistrates, elected



annually to superintend religious matters, and public games, &c., and were in other provinces called *Bithyniarchs*, *Lyciarchs*, &c.) and soon after he departed for MACEDONIA, in A. D. 57.

22. After visiting the Churches he had founded there and in GREECE, he was on the point of sailing from CORINTH for SYRIA, when the discovery of a plot of the Jews to assassinate him determined him to return by MACEDONIA, whence he crossed over to TROAS; and after preaching there on the Sunday till midnight, and restoring EUTYCHUS, a young man, who, overcome by sleep, had fallen down from a high window, he set forward next day, and coasted along ASIA MINOR, till he came to MILETUS, a town of IONIA, South of EPHESUS. Here he landed, and summoned the Elders of the church of EPHESUS, and delivered to them a charge, in which he intimated to them "that they should see his face no more." On his way thence he received many warnings of the fate that awaited him at JERUSALEM. Nevertheless, he persisted in his journey thither, and arrived there A. D. 59.

23. A few days after his arrival, though he was careful to show his regard for the customs and observances of the Jews, they notwithstanding attacked him in the very temple, where he was performing certain rites and devotions, dragged him out, and would in all probability have put him to death on the spot, had he not been rescued by CLAUDIUS LYSIAS, the commander of the Roman garrison in the neighbouring fort ANTONIA, whose soldiers carried PAUL into the fort; on the steps leading up to which, PAUL in vain sought to appease them by addressing them in the *Hebrew* tongue; i. e. the *Syro-Chaldee*, a dialect prevalent among the Jews since the Babylonish Captivity. On being brought into the fort, he escaped being examined by scourging, by asserting his privilege as a Roman Citizen;

either as being a native of TARSUS, which had been constituted an *Urbs libera* (i. e. electing its own magistrates) by AUGUSTUS, to reward its inhabitants for their adherence to the cause of JULIUS CÆSAR; or if they had not thereby also obtained the *jus civitatis*, which is doubtful, PAUL might have inherited this from some ancestor, who may possibly have been presented with it by CÆSAR for some service, since PAUL declares himself to be free born. (*Acts* xxii. 28). Next day he was brought before the Jewish Council, where his declaration of his belief in the resurrection of the dead, caused a dissension between the PHARISEES and SADDUCEES, the latter of whom disbelieved a future state. (see § 34.). No decision was consequently come to, and PAUL remained in the custody of LYSIAS; who on hearing of a conspiracy among the Jews to slay Paul, sent him to CESAREA, to FELIX, who on the death of HEROD AGRIPPA (*Acts* xii. 23.) had been appointed *Procurator* (see § 12.) by NERO, and was married to DRUSILLA, daughter of HEROD AGRIPPA. FELIX procrastinated his decision, often sending for PAUL, to hear him preach; and as PAUL “reasoned of righteousness, temperance, and judgment to come, FELIX trembled.” (*Acts* xxiv. 25.). But it is intimated, that he expected some bribe for his release; a consideration, which probably induced him to bear with the preaching of PAUL, however grating to his corrupt heart.

24. At length, upon the accusations brought against him by the Jews before NERO, FELIX was superseded in his office, A. D. 60, leaving PAUL in prison, being “willing “to show the Jews a pleasure.” PORCIUS FESTUS, his successor, offered to send PAUL to be tried at JERUSALEM; but PAUL having appealed to Cæsar, FESTUS consulted the young AGRIPPA, (son of the late king HEROD AGRIPPA) who with his sister BERNICE, later married to TITUS, happened to come to CESAREA. They agreed that PAUL’S



appeal should be allowed, and he was sent to ROME accordingly. After having suffered shipwreck off the island of MELITA (*Malta*), he arrived at ROME, about the commencement of A. D. 61. Here "he was suffered to dwell by himself in his own hired house" for two years, with a soldier that kept him; i. e. *in liberâ custodiâ*. From a tradition in the early Church, borne out by passages in the Second Epistle to TIMOTHY, his last writing, (especially iv. 20.) it appears that PAUL was liberated A. D. 63, visited CORINTH and MILETUS, and perhaps GAUL, SPAIN, and BRITAIN, and returned A. D. 65. to Rome, where he was beheaded A. D. 66.

25. The Apostle ST JAMES, who was the first Bishop of JERUSALEM, (see § 11.) had been slain in a tumult there, A. D. 62; and ST PETER was crucified at ROME with his head downwards, A. D. 65. Of the fate of the other Apostles nothing certain is known.

26. We have thus seen Christianity established in less than *thirty years* after the death of CHRIST, throughout JUDEA, SAMARIA, and GALILEE; at DAMASCUS, and ANTIOCH in *Syria*, and at ANTIOCH in *Pisidia*; at ICONIUM, LYSTRA, and DERBE; at PHILIPPI, THESSALONICA, and BERÆA, in *Macedonia*; at ATHENS and CORINTH in *Greece*; at EPHEBUS, and TROAS; in the island of CYPRUS; at ROME itself. ST PAUL moreover wrote Epistles to the Christians in GALATIA, COLOSSÆ, and LAODICEA, in the central districts of ASIA MINOR. ST PETER in his First Epistle addresses the "strangers scattered throughout PONTUS, GALATIA, CAPPADOCIA, ASIA, and BITHYNIA." And ST JOHN also mentions the *Seven Churches* of ASIA: EPHEBUS, SMYRNA, PERGAMUS, THYATIRA, SARDES, PHILADELPHIA, and LAODICEA (*Rev.* ii. and iii.). It would seem therefore, that notwithstanding the opposition of the Jews and interested Pagans like DEMETRIUS of EPHEBUS, the

heathens' generally, as well as *myriads* of Jews, (*Acts* xxi. 20.) were willing enough to receive the new doctrines, which were in themselves sufficiently convincing and attractive; and, compared with the abstruse and bewildering reasonings of the philosophers of that time, must rather have gained, than lost, by the simple and unadorned method, in which they were set forth by the first preachers of Christianity.

27. Moreover, men's minds were directed to look for some great change to that very spot, where Christianity arose. For the expectation that a race of conquerors were to proceed from JUDEA, had obtained such general prevalence, that it is given in almost the same formula of words by the two historians, TACITUS and SÜETONIUS: *Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret Oriens, profectique JUDEA rerum potirentur.* Tac. Hist. v. 13. *Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore JUDEA profecti rerum potirentur.* Suet. Vespas. 4.

28. It is probable therefore, that the progress of Christianity would have been uninterrupted, and its adoption universal, had not NERO set the first example of legalized persecution, by charging the Christians, as a body, with the crime of setting fire to ROME in November A. D. 64. Upon this first signal, all that were interested in the maintenance of ancient abuses and superstitions, set to work to deliver up the adherents of the new Sect to destruction. They were called *haters of mankind*,\* because they presumed to disparage the religious systems of all other men; they were proclaimed as *Atheists*, because they had neither temples nor idols; their mysteries and sacraments were described as inhuman orgies, and their religion as a *baneful superstition*.† The laws, now enacted against them by NERO, made the last four years of his

\* Odio humani generis convicti. Tac. † Exitiabilis superstitio. id.  
Superstitio malefica. Suet.

reign, ending A. D. 68, a period of uninterrupted danger and calamity to all Christians in every part of the Roman Empire. The accounts of their sufferings are given in the Second Chapter of Part I. of *Paley's Evidences of Christianity*, from the evidence of Roman writers.

29. In A. D. 70. JERUSALEM was taken and destroyed by TITUS, and the Apostolic Church removed to PELLA, a small town beyond JORDAN, where it continued for about *sixty years*.

30. Comparative peace was enjoyed by the Christians under the Emperors VESPASIAN and TITUS. (A. D. 70—81). But towards the end of the reign of DOMITIAN (A. D. 93—96.), a violent persecution, was again set on foot, in consequence of a prediction that he should be deprived of his Empire by a descendant of JESUS. The chief victims, FLAVIUS CLEMENS, a Roman Senator of Consular dignity, and his wife or niece, FLAVIA DOMITILLA, show that Christianity was not confined to the lower classes. The Apostle St JOHN also was banished to the isle of PATMOS, opposite MILETUS after having been cast into a cauldron of boiling oil without sustaining any injury, according to an assertion of TERTULLIAN, who, however, did not write till about *one hundred years later*.

31. The Senate having repealed the edicts, issued by NERO against the Christians, and the Emperor NERVA (A. D. 96—98) having abrogated those of his predecessor DOMITIAN, the Christians were so far relieved from persecutions sanctioned by the laws. Nevertheless, they were exposed to frequent attacks by tumultuous mobs, whose fury the local Magistrates were not always willing or able to repress.

32. The various sects, with which the first teachers of Christianity had to contend, were chiefly the *Pharisees*, the *Sadducees*, the *Herodians*, the *Essenes*, the *Samaritans*, and finally the heathen *Polytheists*.

33. The *Pharisees* strictly observed the Mosaic law in its widest sense; that is, in a *literal* as well as in an extended sense, which latter they considered to be carried out and developed in the RABBINICAL traditions. They generally believed in a Resurrection, and a future state, but with sensual enjoyments and pains, somewhat like the heathens. Many of them even believed in *two* Resurrections, one of the *Just*, at the coming of the Messiah, and a general one at the day of final retribution. They courted the favour and applause of the multitude by the external show of sanctity, and the strict and minute observance of rites and ceremonies.

34. The *Sadducees* kept the Mosaic Law in its purely literal sense, and rejected all traditions, as well as the doctrine of a Resurrection and a future state. (*Matt.* xxii. 23.) They also denied the existence of angels and spirits, (*Acts* xxiii. 8.), and derived their notions from the heathen philosophers, with whom the Jews became acquainted after their return from BABYLON, when they began to seek aid from the Greeks and Romans against the neighbouring kings of SYRIA, PERSIA and EGYPT. The *Sadducees* especially adopted many of the opinions of the *Epicureans*, and consequently found their chief adherents among the upper and wealthier classes.

35. The *Essenes* considered the words of the Mosaic Law as being only mystical images of holy things, to be understood and realized only by silent contemplation, and by keeping under the body by mortification. Those living in SYRIA did not abstain from religious services and sacrifices, nor from worldly pursuits and marriage; but those who lived in EGYPT continued in a state of celibacy, and made it their chief object, to attain to a serene contemplative state of mind, by means of the severest self-mortifications. The *Therapeutæ* are, from their tenets

and practices, considered by some to belong to the Egyptian *Essenes*.

36. The *Herodians* were rather a political party than a religious sect, being only time-servers, consenting to adopt many heathen practices, when it suited their worldly purposes. The courtiers and adherents of HEROD came under this denomination.

37. The *Samaritans* were Jews, and were not, as the Jews maintained, descendants of heathens planted in the cities of SAMARIA by SHALMANESER, king of SYRIA, after he had led away the ten tribes as captives. (2 *Kings* xvii. 23, &c.). They had a temple on Mount GERIZIM, where, they said, ABRAHAM and JACOB had offered sacrifices, and where GOD had commanded blessings to be pronounced. (*Deut.* xxvii. 12.). Their religious observances were by the Jews considered as idolatrous, and hence their aversion and contempt for them.

38. The first *heretic* we read of, was a Samaritan, named DOSITHEUS, who came forward in the time of our Saviour, and pretended to be the true Messiah expected by the Jews. This impostor, however, seems to have found but few followers.

39. SIMON MAGUS, also a *Samaritan*, born at GITTON or GITTHON, and said to have been instructed at ALEXANDRIA in the *Gnostic* philosophy, (see § 41.) which then began to prevail, violently opposed Christianity everywhere, after the rebuke he had received from PETER at SAMARIA (see § 6.). He is said to have laid violent hands on himself at ROME, after failing in an attempt to move through the air in a chariot he had constructed. The tradition that a statue was erected to him at ROME on the island in the TIBER, with the inscription "*Simoni Sancto Deo*," is sufficiently explained by the base of a statue found in that island A.D. 1574, inscribed to SEMO SANCUS, a Sabine Deity, whose office it was to *sanction* (sancire) treaties.



MENANDER, another Samaritan, followed the encouraging example of SIMON MAGUS, whose disciples he is said to have been.

40. CERINTHUS, by birth a Jew, had, like SIMON MAGUS, studied philosophy at ALEXANDRIA. He mixed the *Gnostic* notions he had imbibed there, with the doctrines of the Jews and Christians; but he held that JESUS CHRIST was not the *begotten* Son of God, but only called the Son of God for his eminent virtues, as other good men might be so called. To refute this heresy, as is supposed, ST JOHN calls CHRIST the *only begotten* Son of God. (1 John iv. 9.). Cerinthus promised a *millennium* of delights after the Resurrection.

41. The *Gnostics* were so called from their pretending to have arrived at the true *knowledge* (*γνώσις*) of the Supreme Being. They held the doctrine of ZOROASTER, the Persian Prophet or Lawgiver, of *two Principles*, *Good* and *Evil*; though they also believed in an Everlasting Father, who dwelt in the *Pleroma*, and from whom emanated *Aeons*, one of whom, DEMIURGUS, made this world, and degenerating from his divine origin, tyrannized over mankind. On adopting Christianity, they considered JESUS CHRIST as the last of these *Aeons*, sent to deliver mankind from the evil DEMIURGUS. They denied the *reality* of CHRIST's body and sufferings, considering him only as a *phantasm*. Those who particularly insisted on this last view, were called *Docetæ* (from *δοκέω*, to seem.). They also taught the *eternity of matter*, in which they thought all evil resided; wherefore they neglected the body and its wants.

The *Nicolaitans* (Rev. ii. 6) were perhaps a branch of the *Gnostics*, noted chiefly for their licentious living.

42. That the Heathens looked upon CHRIST's doctrines and miracles with feelings different from those of the Jews, appears from the reluctance of PILATE to deliver

him up to the Jews, which he ultimately did only to conciliate them, and to obtain credit for good government by preserving peace in his province; and secondly, from the report of the proceedings attending CHRIST'S Crucifixion, which he sent to TIBERIUS in what were called the *Acts of Pilate*, appealed to by JUSTIN MARTYR and TERTULLIAN in their *Apologies*, and which induced that Emperor to propose to the Senate, that JESUS CHRIST should be placed among the gods of ROME. These *Acts* having been subsequently destroyed, to deprive the Christians of the evidence they furnished, a spurious copy was afterwards produced by them; and later another by the Pagans, very unfavourable to the Christian cause.

43. The Apostles, as was natural, performed the functions now belonging to the Episcopal Office. They founded Churches, ordained Elders or Ministers, some of whom, apparently the chief in their respective Churches, are called sometimes *ἐπίσκοποι*, *Bishops*, sometimes *ἄγγελοι*, *Angels*. (see § 45.). The Apostles also sent forth *Evangelists*, or *Instructors*, to preach the Gospel among the nations, consisting at first probably of the seventy disciples chosen by CHRIST. Formal *Ordination*, or setting apart men for these holy offices, seems to have been adopted from the commencement, as appears from the appointment of MATTHIAS (see § 1.), and the solemn ordination of BARNABAS and PAUL at *Antioch* (see § 11.), with *prayer and fasting*. (*Acts* xiii. 2, 3.). They also committed to others the power of Ordination; for PAUL charges TITUS to *ordain Elders in every City* in CRETE (*Tit.* i. 5.). We have also seen Deacons ordained by the Apostles *with prayer* and the *laying on of hands*. (*Acts* vi. 6.).

44. The chief Elder or *ἐπίσκοπος* of a city often founded Churches in adjacent towns and villages, over which he continued to exercise direct jurisdiction,

whence arose what the Greeks called *Dioceses*; till, his duties and labours becoming too great, he appointed *Suffragans* in the country, called *Chorepiscopi*. (From *χώρα*).

45. Nevertheless the words *ἐπίσκοποι* and *πρεσβύτεροι* are in some places in the New Testament used indiscriminately, as *Acts* xx. 17. 28. *Phil.* i. 1. *Tit.* i. 5. 7. 1 *Tim.* iii. 1. For some time after the Apostolic age, those discharging the same Episcopal functions continued to be called *Apostles*; whence THEODORET, who wrote A.D. 423, says expressly: “formerly the same persons were called both *Presbyters* and *Bishops*, and those now called *Bishops* “were called *Apostles*; but in process of time the name of “*Apostles* was left to those strictly so called, and the “name of *Bishops* ascribed to all the rest.”

46. The four Gospels, completed and collected in the life-time of ST JOHN, and most of the other parts of the New Testament, were universally received by all Christians as a divine rule of faith and manners, soon after the conclusion of the first century.

47. In the beginning, a declaration, conceived in very general terms, professing a firm belief that JESUS was the only Redeemer of the world, and promising to live in a manner conformable to the purity of his holy religion, was considered sufficient for a man to be received as a Christian by Baptism. This was early reduced to a settled formula in most Churches, and is what ST PAUL calls “the form of doctrine which was delivered,” (*Rom.* vi. 17) “the form of sound words.” (2 *Tim.* i. 13.) This was considered as a *depositum* or trust of a Church, chiefly committed to the keeping of the Bishops. (1 *Tim.* vi. 20 and 2 *Tim.* i. 12.) The early rise of heresies, however, soon made it necessary to instruct candidates for Baptism more carefully in the doctrines, then already laid down in the various Gospels,



during which course of instruction they were called *Catechumens*.

48. That the earliest Christians met together in some room, set apart for congregational worship, appears from the mention of the ὑπερῶον, (*Acts* i. 13.) where the Apostles and disciples "continued with one accord in prayer and "supplication;" again, from the house of MARY, the mother of JOHN MARK, "where many were gathered together praying," when PETER, on his deliverance from the prison by the Angel, came thither; (*Acts* xii. 12.) and the salutation of ST PAUL to "the Church at their house." (*Rom.* xvi. 5 and 1 *Cor.* xvi. 19). That they met so on *the first day of the week*, we learn from *Acts* xx. 7, where we are told that at TROAS "upon *the first day of the week*, when the disciples "came together to break bread, PAUL preached unto them." Hence we learn also, that the celebration of the Lord's Supper and preaching, as well as prayer, formed parts of their common worship. Since among the Jews MOSES and the Prophets were read in the synagogues every Sabbath-day, (*Acts* xiii. 15. 27 and xv. 21) we may presume this salutary practice was retained by Christians. And JUSTIN MARTYR (A. D. 140) says, the writings of the Prophets and Apostles were read in their assemblies.

49: Further, the reproof of ST PAUL to the Corinthians (1 *Cor.* xiv. 26) shows clearly that there were in every Church a set form of prayers, which it was considered improper to interrupt by other forms. Lastly, we find, that the custom prevailed of interspersing, or at least concluding their worship with hymns, founded no doubt upon the fact related *Matt.* xxvi. 30, that after CHRIST'S institution of the Eucharist, they sang a hymn. In process of time, however, as doctrines were amplified, rites and ceremonies also were increased, as will be seen hereafter.

## SECOND CENTURY.

50. THE reign of TRAJAN (A. D. 98—117) began, as we have seen, after two years comparative peace enjoyed by the Christians. (see § 31). And the celebrated Epistle of PLINY the Younger, addressed to that Emperor about *ten years* after his accession, when the writer was governor of PONTUS and BITHYNIA, plainly shows that there were then no penal laws in force against them, else PLINY, who had been a distinguished advocate at ROME of more than twenty years standing, needed not to have expressed his difficulty and doubt how to act, when they were brought before him upon charges, preferred against them by their religious adversaries, nor to have asked the Emperor for special instructions. The importance of this document in Ecclesiastical History warrants the insertion of it here, together with Trajan's rescript.

51. Solemne est mihi, Domine, omnia, de quibus dubito, ad te referre. Quis enim potest melius vel cunctationem meam regere, vel ignorantiam instruere? Cognitionibus de Christianis interfui nunquam: ideo nescio, quid et quatenus aut puniri soleat, aut quæri. Nec mediocriter hæsitavi, sitne aliquod discrimen ætatum, an quamlibet teneri nihil a robustioribus differant; deturne pœnitentiæ venia, an ei, qui omnino Christianus fuit, desiisse non prosit; nomen ipsum, etiamsi flagitiis careat, an flagitia cohærentia nomini puniantur. Interim in iis, qui ad me tanquam Christiani deferebantur, hunc sum secutus modum. Interrogavi ipsos, an essent Christiani: confitentes iterum ac tertio interrogavi, supplicium minatus; perseverantes duci jussi. Neque enim dubitabam, qualecunque esset quod faterentur, pervicaciam certe et inflexibilem obstinationem debere puniri. Fuerunt alii similis dementiæ, quos, quia cives Romani erant, annotavi in urbem remittendos. Mox

ipso tractatu, ut fieri solet, diffundente se crimine, plures species inciderunt. Propositus est libellus sine auctore multorum nomina continens, qui negarent se esse Christianos, aut fuisse, quum, præeunte me, deos appellarent, et imagini tuæ, quam propter hoc jusseram cum simulacris numinum afferri, thure ac vino supplicarent, præterea maledicerent Christo; quorum nihil cogi posse dicuntur, qui sunt revera Christiani. Ergo dimittendos putavi. Alii, ab indice nominati, esse se Christianos dixerunt, et mox negaverunt; fuisse quidem, sed desiisse, quidam ante triennium, quidam ante plures annos, non nemo etiam ante viginti quoque. Omnes et imaginem tuam deorumque simulacra veneratisunt; ii et Christo maledixerunt. Affirmabant autem hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem, seque sacramento non ad scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent. Quibus peractis, morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxium; quod ipsum facere desiisse post edictum meum, quo secundum mandata tua hetærias esse vetueram. Quo magis necessarium credidi, ex duabus ancillis, quæ ministræ dicebantur, quid esset veri et per tormenta quærere. Sed nihil aliud inveni, quam superstitionem pravam et immodicam; ideoque, dilata cognitione, ad consulendum te decurri. Visa est enim mihi res digna consultatione, maxime propter periclitantium numerum. Multi enim omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum, et vocabuntur. Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est, quæ videtur sisti et corrigi posse. Certe satis constat, prope jam desolata templa cœpisse celebrari, et sacra solemnia diu intermissa repeti,

passimque venire victimas, quarum adhuc rarus emptor inveniebatur. (Lib. x. Ep. 97.)

52. Actum, quem debuisti, mi Secunde, in excutiendis causis eorum, qui Christiani ad te delati fuerant, secutus es. Neque enim in universum aliquid, quod quasi certam formam habeat, constitui potest. Conquirendi non sunt. Si deferantur et arguantur, puniendi sunt; ita tamen, ut qui negaverit se esse Christianum, idque re ipsa manifestum fecerit, id est, supplicando diis nostris, quamvis suspectus in præteritum fuerit, veniam ex poenitentia impetret. Sine auctore vero propositi libelli nullo crimine locum habere debent. Nam et pessimi exempli, nec nostri seculi est. (*Ibid.* 98.)

53. Yet this same TRAJAN, who here boasts of the exemplary justice of his age, summoned the aged IGNATIUS, who had been elected Bishop of ANTIOCH about A. D. 70, to ROME, and ordered him to be thrown to the wild beasts in the Amphitheatre.

54. The tumults excited by the adversaries of Christianity, in order to compass with impunity the destruction of their victims, who were sheltered by the law of TRAJAN, made it necessary for his successor ADRIAN, who reigned till A. D. 138, to issue an Edict, absolutely prohibiting the punishment of Christians, unless they were convicted of crimes against existing laws, and solemnly renewing the law of TRAJAN. This decree is supposed to have been the result of the influence, exercised upon the mind of ADRIAN by the *Apology* for the Christians, addressed to him by QUADRATUS, A. D. 126; a species of literature, of which we find numerous examples in this and the succeeding reigns, ARISTIDES being the author of another *Apology* presented to ADRIAN.

54. In these *Apologies* or *Defences*, the arguments of which are not always the most judicious, the writers gener-

ally claim the right of acting upon their own convictions, both as regards the truth of their own tenets, and the falsehood of heathenism, and court the fullest inquiry. MELITO, MILTIADES, JUSTIN MARTYR, ATHENAGORAS, TATIAN, TERTULLIAN, MINUCIUS FELIX, ARNOBIUS, and LACTANTIUS, were the chief *Apologists*, till the beginning of the fourth century.

55. In the reign of ADRIAN the Jews of JUDEA rose in rebellion against the Romans, under an impostor, BAR-CHOCHEBAS, who gave himself out for the *Messiah*. They were reduced with great slaughter, and expelled from JERUSALEM, which was razed, and then rebuilt, by ADRIAN, under the name of AELIA CAPITOLINA.

56. The Church of JERUSALEM, still settled at PELLA, (see § 29) had been hitherto governed by a series of fifteen Bishops, all of Jewish birth, and had strictly observed the Mosaic Law, together with the Christian Dispensation. Its members made frequent pilgrimages to JERUSALEM. Now, however, the greater number of these *Nazarenes*, as they were called, determined to follow the example of all other Christians, and abandon the Mosaic rites and observances, in order not to be confounded with the Jews, and deprived of the privilege of visiting the Holy City. They therefore elected as their Bishop a Gentile convert, named MARCUS, through whose influence they obtained from ADRIAN permission to return, and establish themselves again at JERUSALEM. A few dissentients continued for some time at PELLA, under the exclusive name of *Nazarenes*, and from them sprung soon after a new sect, called *Ebionites*, from a Hebrew word signifying *poor*, or, as some have supposed, from one of their leading men. This sect had a Gospel of their own, corrupted so as to suit their peculiar tenets, and held the Mosaic Law as necessary to the Salvation of *all* Christians, and certain other heretical notions.

(see § 70.) Those still called *Nazarenes* did not consider the Law as binding on *Gentile* converts to Christianity.

57. The just and amiable ANTONINUS PIUS, who reigned after Adrian till A. D. 161, was not likely to relax the laws, enacted by his predecessors in favour of their Christian subjects. And when their adversaries brought against them the new charge of *Atheism*, grounded upon their scornful rejection of the heathen deities and every description of images, the Emperor was induced by the earnest, yet often weak and inaccurate *First Apology* of JUSTIN MARTYR, which is still extant, to issue a new Edict, forbidding the punishment of Christians merely as such, and decreeing, on the other hand, the severe punishment of their accusers. This document, however, is by many considered as spurious. But it is certain that the protective laws were strictly enforced during this reign.

58. Under the next Emperor, MARCUS AURELIUS ANTONINUS, who died A. D. 180, the enemies of Christianity, adopted a new charge against its adherents. The Emperor was a learned votary of the *Stoic* philosophy, the rigorous doctrines of which rejected all sensual pleasures and indulgences. To induce him therefore to persecute the Christians, they were falsely represented to him as practising in their assemblies, which the dangers that threatened them compelled them to hold in secret, the most revolting enormities. Though he did not repeal the just laws of his predecessors, he issued Edicts, which had the effect of raising the most fearful persecutions. Christians were put to the most exquisite tortures, and executed with the most barbarous cruelties, upon the accusations of slaves and men of the worst characters. The numerous *Apologies* addressed to him, (three of which, the Second of JUSTIN, and those of ATHENAGORAS and TATIAN, are still extant) were wholly without effect. The writer of the first of these was



himself beheaded A. D. 165. POLYCARP, the venerable Bishop of SMYRNA, and the disciple of ST JOHN, suffered martyrdom in the Amphitheatre at SMYRNA A. D. 167. And a violent persecution, set on foot A. D. 177, almost destroyed whole Churches, and fell with special fury upon the populous Churches founded at LYONS and VIENNE, in the South of GAUL, by IRENÆUS and POTHINUS, who had been sent thither from the East by POLYCARP.

59. The constancy and resignation with which the Christians suffered, was by AURELIUS construed into hardened obstinacy; but had the effect of promoting the spread of Christianity under his successors, COMMODUS, PERTINAX, and SULPICIUS SEVERUS. At length the latter, who reigned from A. D. 194 till 211, alarmed at the increasing number of Converts, prohibited in an Edict, issued A. D. 203, all further change of religion among his subjects. A new persecution immediately began; and among the numerous Martyrs of this time is to be noticed especially IRENÆUS, mentioned above, and VICTOR, Bishop of ROME. These calamities produced the *Apology* of TERTULLIAN, a native of CARTHAGE, and a Presbyter of the Church.

60. The progress of Christianity during this century was very rapid and extensive, in spite of, or rather in consequence of the severest persecutions. For the firm reliance on the promise of future happiness, which animated the sufferers under the most cruel martyrdoms, did not fail to excite the reflexion of the thoughtful, and the admiration of the vulgar; whilst sympathy must have bent the minds of many, inaccessible to other feelings, to think more favourably of the creed of the martyrs. The Gospel was embraced by numbers of the Celts in Southern Gaul, converted by POTHINUS, their first Bishop; (see § 58.), it found numerous believers among the Spaniards, Britons, and Germans.—In some of the Roman Provinces, as we learn from PLINY'S



letter, (see § 51.), it had almost gained the whole population, or at least the great majority. It had been carried into ARABIA by BARTHOLOMEW, or by some Jews, who from him had received the Gospel of St. Matthew; into INDIA by ST THOMAS, or later by PANTENUS, the Alexandrian philosopher. The *Italic* or *Latin*, the *Syriac*, the *Egyptian*, the *Ethiopic versions* of the New Testament, made about this time, were both a means, and the indications of its spread. It is difficult to decide, whether any, or what influence is to be ascribed to the miracles, said to have been wrought by many Christians of this time; for few, if any, have even those physical and circumstantial proofs, that support those recorded in the Scriptures; and the accounts of all are destitute of that divine authority, which stamps the truth of the latter.

61. The most remarkable of the miracles of this century, is that of the legion of Christians, called *the Thundering Legion*, because they are said to have obtained from heaven a storm of thunder and lightening, which destroyed the enemies, (the *Marcomanni* or *Bohemians*), and refreshed the exhausted army of M. ANTONINUS.

62. The promulgation of Christianity was greatly advanced in this century, by the unity of action, that was gradually introduced, especially by the Greeks, among all Christian Churches, and which manifested itself in meetings of deputies from all quarters, called *Synods* or *Councils*, consulting upon the common interests of the Universal Church, and issuing their decisions under the names of *Canons*, or *rules*. The necessity of having a President in these assemblies, who was generally the Bishop of some great City, led to the assumption by such of a rank above the other Bishops, with the introduction of the supreme

title of *Patriarch*. Thus in course of time arose the *Patriarchates* of JERUSALEM, ANTIOCH, ALEXANDRIA, ROME, CONSTANTINOPLE.

63. The teachers of Christianity were now no longer unlearned fishermen, qualified for their task by immediate inspiration from Heaven. But the injunction of ST PAUL to TIMOTHY (2 *Tim.* ii. 2) had been carried out most effectually. Schools had been established, to educate the young Christians in all the learning and philosophy of the age, at EPHEBUS by St. JOHN; at SMYRNA by POLYCARP; at ALEXANDRIA by ST MARK.\*. The founder of the last had a series of illustrious successors, PANTENUS, CLEMENS ALEXANDRINUS, ORIGEN, and others, who made it the chief seat of Christian learning.

64. The system of philosophy adopted by these, was that of PLATO, as coming nearest to the doctrines of the Gospel; but some of these *Platonics*, as they called themselves, professed to adopt whatever was good and true in all other systems, and were hence also styled *Eclectics*. To this school belonged AMMONIUS SACCAS, whose desire of amalgamating the views of all sects, led him to form a very abstruse system of doctrines, the adoption of which, to a greater or less extent, by ORIGEN and others, was the source of all the bewildering tenets of innumerable heresies, which disturbed the Church for many centuries, and led to divisions and animosities, which ultimately delivered up the most flourishing Churches of ASIA and AFRICA, as a prey to MAHOMETAN barbarism.

65. To avert the charges of Atheism, brought against them by the Heathens, for having no visible objects of devo-

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\* There were also celebrated schools at EDESSA, NISIBIS, and SELEUCIA.

tion, nor priests, nor sacrifices, and to silence the calumnies of the Jews on account of the simplicity of their worship, the Christians in this century began to multiply their rites and ceremonies, and to use symbolical representations. Thus in Baptism milk and honey were administered to the baptized, being then the customary food for infants; meaning thereby to signify *a new birth to righteousness and innocence*. *Manumission* also was used, as in the case of slaves presented with their liberty by their Master, to signify that the baptized was *freed from sin*. The Sacraments also began to be called *Mysteries*, and *Sacrifices*, and were performed with mystic solemnity. The appellations of Bishops, and *Presbyter*, (whence the shortened Saxon forms *Priester* and *Priest*) were changed for the *Sacerdotal* titles of the Jews and Heathens; and this new priesthood imitated the gorgeous apparel of those, whose names as well as ceremonials they had adopted.

66. The Festivals of the Church were likewise multiplied. Instead of assembling the aggregate members of each Church only on *the first day of the week*, assemblies began to be held also on *the fourth day*, on which Christ was betrayed; and on the *sixth day*, on which he was crucified. The Anniversaries also of the *Crucifixion* and *Resurrection* of CHRIST, and the effusion of the Holy Ghost on the Apostles at Pentecost, began to be celebrated.

67. Hence arose the first of those violent dissensions, which afterwards rent asunder the links of union and brotherhood, that had till now bound together all the members of the Christian Church. The Christians of ASIA MINOR, alledging the authority of ST JOHN, celebrated the anniversary of the Resurrection of CHRIST, on the first day of the Jewish feast of the Passover; that is, on the *fourteenth day* of their *first month*, (Nisan), which began at the first new moon succeeding the Vernal Equinox.

This was called *the Paschal day*. The European or Western Church, upon the authority of ST PETER, and ST PAUL, celebrated the *Paschal feast* on the Sunday after that *Paschal day*. The Bishops of ROME, forgetful of the quarter where Christianity itself was first promulgated, already assumed to themselves that pre-eminence, which the imperial city took to itself in all things, and presumed to dictate to other Churches in this matter. About the middle of this century, the venerable POLYCARP paid a visit to ROME, with a view to make some arrangement with the Bishop ANICETUS, but in vain. In A. D. 198., Pope VICTOR, in an imperious letter, presumed to command the Eastern Christians to conform to his views; and when POLYCRATES, the Bishop of EPHESUS, in their name, declared their refusal, Victor hurled the sentence of excommunication against them all, as unworthy to be called brethren, or to hold communion with him. IRENÆUS, then Bishop of LYONS, interposed to restore peace, but could effect no agreement.

68. At this time Baptism was celebrated only at Easter, and Pentecost or Whitsuntide, either by the bishop, or by Presbyters acting as his deputies. The candidates first repeated the *Creed* or *Formula* of doctrine, adopted by the Church they were about to enter; (see § 47.) confessed and renounced their sins, and the devil and his works; and were then *immersed*, in the name of the Father, Son, and Holy Ghost. They were then signed with the cross, and *anointed*, received the imposition of hands with prayer, and partook of milk and honey, as mentioned above. (see § 65.). Sponsors were required both for adults and infants.

69. The Lord's Supper was administered every Sunday. The Bishop consecrated with prayer some bread and wine, furnished as oblations by his flock, mixing water with the

wine ; and then distributed the same to the Communicants, and sent some to the absent and the sick. The Lord's Supper was, from the earliest times, followed by *Agapæ* or *love-feasts*, to which all brought what their means enabled them to procure, and all partook equally of what was thus collected.

### SECTS AND HERESIES.

70. The *Nazarenes* and *Ebionites* have been already mentioned : the latter considered CHRIST as born in the ordinary course of nature, though acknowledging his divine mission, and his partaking of the divine nature. They observed, besides the Mosaic Law, also the ceremonies and traditions of the Jews, and showed especially great contempt for ST PAUL, because he dispensed with the Law and the traditions.

71. The *Gnostic* heresy propagated itself in this century under a multiplicity of forms. SATURNINUS appears as the first Gnostic Heresiarch at ANTIOCH in SYRIA, and by his ostentatious pretence to preeminent virtue obtained numerous followers. MARCION, son of a Bishop of PONTUS, insisted on the severest austerity of manners ; forbade marriage, wine, flesh, and all external gratifications. Besides a modification of the Gnostic views, he denied the doctrines of a Resurrection and the freedom of the will.

72. The Egyptian Gnostics, of whom BASILIDES was the earliest chief, differed from the Asiatics in denying the existence of the Evil Principle, and in considering JESUS as a mere man, till the divine nature entered into him at JOHN'S Baptism, and again departed from him at the crucifixion. Their principles were lax, and their morals very licentious. VALENTINE, an Egyptian, and the most distinguished of the Gnostic chiefs, founded at

ROME a sect named after him, and later transferred to CYPRUS, where it grew in numbers and in fame, and rapidly spread through all Christendom. This sect was subsequently split into very many branches, differing in various minute points.

73. A new controversy arose in this Century, which in after time produced the fiercest animosities in the Church. THEOPHILUS, Bishop of ANTIOCH, had introduced the word *Trinity*, to express the Three persons in the Godhead, the Father, Son, and Holy Ghost. This was taken up especially by the Greek Philosophers, who formed various theories, to decide difficulties on this point, which suggested themselves to their morbid imaginations. PRAXEAS, one of the most learned of these disputants, denied all distinction between the persons of the Trinity, whence his followers were called *Monarchians* and *Patropassians*, since, by their doctrine, the Eternal Father must have suffered on the cross.

74. Lastly, an obscure and unlearned man of PHRYGIA, named MONTANUS, came forward, pretending that he was the PARACLETE or Comforter, promised by JESUS CHRIST, sent to perfect the moral teachings of CHRIST and his Apostles, who, in compassion for our infirmities, had allowed many indulgences, which were now to cease. He therefore insisted on frequent fasting; prohibited absolution for enormous sins; proscribed all refinements both of mind and manners; and preached the necessity of courting martyrdom, and the sinfulness of avoiding it by any means whatever. Among the many able and holy men, who adopted these austere views of Christianity, is to be mentioned especially the celebrated TERTULLIAN, who in his previous writings had so greatly promoted the cause of Gospel truth.

75. In the course of this Century, several distinguished



writers attacked in their works the doctrines and characters of the Christians; among whom the chief were, the witty LUCIAN, the fierce and acrimonious CRESCENS, the inveterate enemy of JUSTIN MARTYR, and the learned CELSUS, whose writings were in the next Century triumphantly answered by ORIGEN.

### THIRD CENTURY.

76. IN the third Century, Christianity made a marked progress both in the rank and number of the converts. This was especially owing to the favour with which several of the Roman Emperors regarded its doctrines and principal teachers. ALEXANDER SEVERUS, a prince of many good qualities, and his mother, JULIA MAMMÆA, an able and politic princess, who acted during his minority as regent of the Roman Empire, secured not only peace, but also distinction and honour to the Christians during the whole of this reign. A. D. 222—235.

77. MAXIMIN, who caused ALEXANDER *Severus* to be assassinated, turned his fury against those distinguished Christians, who had more immediately surrounded that Emperor; and though he appears not to have ordered any general persecution, yet his countenance again stirred up the fanaticism of the priests, and others attached to the Pagan superstition, to harass the Christians in various parts of the empire.

78. The Emperor PHILIP, an Arabian by birth, (A. D. 244—249) was even supposed to have secretly embraced the doctrines of the Gospel, though policy made him afraid openly to avow it. The reign of his successor, DECIUS, however, (A. D. 249—251) was signalized by cruel persecutions. His zeal for the restoration of the ancient



Roman manners made him hostile to the innovation in religion, which had been so extensively adopted in the Empire. He issued edicts, commanding the extirpation of Christianity from all the Roman provinces, either by death, or by exile, or by compulsory return to paganism. These sweeping measures so terrified the most pious Christians, and even many among the Clergy and their Bishops, that they preferred outward acts of conformity, so as to reserve themselves for more prosperous times, to the alternative of cruel tortures, or of seeing the Church utterly extinguished by the violent persecution now raging; a course unwarranted by the issues of former persecutions, and which afterwards caused the most lamentable divisions and schisms in the Church, regarding the propriety of the readmission of the *lapsed*, as they were called, into the bosom of the Church. Those guilty of this outward Apostacy, whatever might have been their secret convictions, were marked by the approbrious epithets of *Sacrificati*, or those who had assisted at heathen Sacrifices; *Thurificati*, or those who had burnt incense on the altars of heathen deities; *Libellatici* or holders of Certificates (*libelli*) of the Roman Magistrates, declaring that they had made open profession of paganism; or sometimes obtained from the priests and magistrates for large sums of money, and granting immunity from such outward profession.

79. DECIUS fell in his war against the *Goths*, who together with the *Franks*, *Allemanni*, and *Persians*, continued to harass the Roman Empire during the reigns of his successors GALLUS and VALERIAN, who died respectively A. D. 253 and 259. These wars were rather favourable, than otherwise, to the cause of the Gospel, since they not only in some degree diverted the attention of the persecutors from the Christians, but also opened places of refuge to the persecuted among those nations, who thus gradually became acquainted with the Word of Truth.

80. Nevertheless GALLUS, following the example of DECIUS, issued severe edicts against the professors of Christianity; and the flame of persecution thus fanned was employed by the priests, who attributed a pestilence, that broke out at this time, to the anger of the Gods on account of the tolerance extended to the Christian worship. In the reign of VALERIAN the Christians enjoyed comparative peace, until his chief minister MACRIANUS, obtained A. D. 257. a decree, by which they were deprived of the right of holding assemblies for worship, and many Bishops and teachers were banished. In A. D. 258 a severer edict was published, under which great numbers suffered martyrdom; among whom are to be noted CYPRIAN, Bishop of CARTHAGE, and STEPHEN and SIXTUS I, of ROME.

81. The remainder of this Century passed without the renewal of these cruel scenes; a respite owing no doubt to the wars carried on with the numerous barbarians, who now invaded the Empire on all sides, and required all the resources of the state, and the union of all classes to withstand them; and partly also to the continual increase of the number of the faithful among all ranks and degrees of men.

82. This increase of numbers made it necessary, and the protection of some of the Emperors in this Century made it practicable, to build or set apart houses for the express purpose of holding the assemblies of Christians for public worship, instead of assembling as heretofore, in rooms of houses belonging to private individuals. These new places of worship came to be called οἶκος κυριακός or οἰκία κυριακή, (house of the Lord), and later only τὸ κυριακόν, whence the Scotch word *Kirk*, the German *Kirche*, and our *Church*.

83. It was but natural, that in these Churches public worship should be celebrated in a more formal and regular manner. But the custom which had sprung up, as we have seen, (§ 65)

of adopting both Jewish and heathen rites and ceremonies, led now to a wide divergence from the original simplicity of Christian worship. Thus *gold and silver vessels* began to be used at the Lord's supper; *incense* was used in many Churches; and some suppose that even *images* were introduced as early as this Century. Specific efficacies were also ascribed to religious rites and ceremonies. Thus at Baptism, a special kind of ministers, called exorcists, pretended by prayers and loud threatening shoutings, to expel from Candidates for that holy rite the evil demons, that were supposed to possess the unconverted. So also frequent *fasting*, and *abstaining from marriage*, were supposed to be means of averting the same dreaded beings; and hence also persons under the excommunication of the Church, as well as the unbaptized, were carefully avoided, as being under the influence of such malignant demons. *The sign of the cross* was especially considered to be a powerful aid against evil Spirits.

84. Public prayers were offered up three times a day, after the custom of the Jews, at the *third*, the *sixth*, and *ninth* hours, and the Lord's Supper administered at one or other of these services, varying in different places, and more frequently in some places than in others. The unbaptized, and persons under the censure of the Church, were not admitted to that Sacrament, though it was often administered even to infants. Baptism was still performed *only twice* in the year. (see § 68) The philosophical spirit of the time led to the lengthening of the *Sermons*; and ORIGEN introduced the custom of making them consist of expositions of the Scriptures.

85. The higher Clergy began to arrogate to themselves undue superiority over the laity, and to delegate the more laborious and less dignified duties of their office to men of inferior degree, specially appointed to their discharge

under a variety of denominations, unsanctioned by Holy Writ. Thus arose *subdeacons*, *acolythes*, (followers or attendants), *readers*, (i. e. of the Scriptures to Catechumens), *exorcists*, (see § 83) *ostiarii* (doorkeepers) *copiatæ* or *fossarii*, (superintendants of funerals). The Bishops, especially those of the larger cities, assumed princely state and authority, and supremacy over all other Bishops in their *Province*. Those of ROME, ANTIOCH, and ALEXANDRIA, assumed even the supremacy over the Universal Church of Christ, especially the first-named, as we have seen already in the case of VICTOR in the *Paschal* controversy (§ 67). In this Century especially Pope STEPHEN I, acted with the utmost violence of temper towards the Asiatic and African Bishops, for decreeing in their councils, under the guidance of the learned and pious CYPRIAN, Bishop of CARTHAGE, that heretics, to be admitted into the communion with the orthodox Churches, must be rebaptized. The imperious Roman Pontiff, having arrived at the contrary decision, excommunicated all who differed from him.

86. The old heresies of the preceding Century continued and multiplied in this. MANES, one of the Persian *Magi*, having become acquainted with Christianity, sought to reconcile and combine it with the religion of ZOROASTER, and thus became the founder of the *Manichean* heresy. Like MONTANUS, (see § 74) he pretended to be the comforter, identified JESUS CHRIST with the Persian god MITHRAS, and considered his human body as only a shadowy form. He also held the two Principles of Light and Darkness, as the creations respectively of a good and an evil being, who existed from all eternity; and he taught that human souls after death pass through water and fire to the Sun, with many other absurdities. The rule of life he instituted was extravagantly severe. The later Manicheans were governed by a general assembly, the *President* of which

presumed to be the representative of CHRIST, and had under him *twelve Masters, seventy-two Bishops*, with Presbyters and Deacons. The persecutions to which they were exposed, induced them in the next Century to assume various names as disguises, such as *Encratites, Apotactics, Solitaries* &c. This heresy continued till the *fifteenth* Century under the names of *Paulicians, Cathari, Patarini* and *Albigenses* (see § 135).

87. About the middle of the third Century, SABELLIUS, an *African* began to oppose the *Trinitarian* doctrine (see § 73) by denying the distinct personality of CHRIST and the Holy Ghost, considering the former to consist of a portion or emanation of the Deity, united to the man JESUS, and the latter such an emanation purely.

88. There arose also violent disputes and divisions with regard to the *lapsed*, (see § 78) whom NOVATIAN, a Roman presbyter, desired to be permanently excluded from the Church; and when he could not succeed in establishing this rule, he seceded from the Church, A. D. 250, and became the Bishop of a numerous party, who adhered to all the strictly Catholic doctrines, and were distinguished only by the severity of their lives and discipline. This party continued till the fifth Century.

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#### FOURTH CENTURY.

89. THE reign of DIOCLETIAN (A. D. 284—305) passed without any authorized persecutions against the Christians till A. D. 303, when a series of violent persecutions were set on foot, which proved the death-struggle of paganism, and ended in the complete triumph and permanent establishment and supremacy of Christianity throughout the Roman World.

90. The extent of the Roman Empire, and the necessity of defending it on all sides against the barbarians, induced DIOCLETIAN to associate with himself in the government under the supreme title of *Augustus*, a hardy soldier, named MAXIMIAN, and two other able generals, MAXIMINUS GALERIUS and CONSTANTIUS CHLORUS, with the inferior title of *Cæsars*.

CHLORUS was averse to the absurdities of polytheism, and consequently favoured Christianity. This, combined with the general spread of Christianity, notwithstanding, or rather in consequence of the continued persecutions, and the impressions made by the fortitude of the sufferers on the public mind, began to alarm the pagan priests, who applied to DIOCLETIAN for measures of repression against the Christians. And when they failed to draw this prince from his politic course, they had recourse to GALERIUS, a rude and illiterate soldier, over whom they easily prevailed. He obtained from his father-in-law DIOCLETIAN, A. D. 303, an edict, to pull down all Christian Churches, to burn their books and writings, and deprive them of all honours and appointments in the state. Though the moderation of DIOCLETIAN had prevented bloodshed, yet the refusal to surrender the sacred books was attended with great peril; whilst those who did deliver them up, among whom were several Bishops, were stigmatised among Christians as *traitors*, on whose account later great disturbances ensued, especially the *Donatist* schism in AFRICA. (see § 103). An accidental fire in Domitian's palace at *Nicomedia* on the PROPONTIS or *Sea of MARMORA*, as well as certain seditions in SYRIA and ARMENIA, being attributed to the Christians, induced Diocletian to sanction more cruel edicts, ordering the Bishops and ministers to be cast into prison, and all Christians without distinction of age or sect, to be forced,



even by the most cruel torments, to abjure their religion, and sacrifice to the gods.

91. The ambition of GALERIUS led him in A. D. 305 to compel DIOCLETIAN and MAXIMIAN to abdicate; and assuming the title of *Augustus*, he gave the same title to CONSTANTIUS CHLORUS, together with the government of the Western provinces of the Empire, where the Christians consequently enjoyed peace and protection.

92. On the death of CHLORUS in A. D. 306, his son CONSTANTINE, afterwards surnamed "*the great*," was saluted Emperor by the legions in BRITAIN, where he then happened to be. Thereupon MAXENTIUS, son of the deposed MAXIMIAN, rebels, and assuming the purple, takes his father for his colleague. Amidst the disturbances that now ensued, CONSTANTINE found means to assume the lead in the affairs of government. At the death of GALERIUS, who in his illness, A. D. 311. had revoked all his cruel decrees, and given peace to the Christians, his power fell into the hands of LICINIUS; and when CONSTANTINE had defeated MAXENTIUS near ROME, A. D. 312, he with LICINIUS granted to the Christians perfect liberty in the exercise of their religion, which was further confirmed by the Edict of MILAN A. D. 313.

93. CONSTANTINE is supposed to have about this time embraced Christianity, though he continued a *Catechumen* till shortly before his death, when he received baptism at the hands of EUSEBIUS, Bishop of NICOMEDIA, where he died, A. D. 337. He had been sole ruler of the Roman empire since A. D. 325, when LICINIUS, who had rebelled against him, and with the adherents of the old religion, whom he had gathered under his banners, exercised great cruelties against the Christians, was strangled by order of CONSTANTINE.

94. The reign of CONSTANTINE was marked by the rise of the *Arian Controversy*, begun by ARIUS, a presbyter



of ALEXANDRIA, who maintained that JESUS CHRIST was *created* by GOD, and was liable to fall into vice and sin like other men; and that there was a time when he was not. To decide this point, CONSTANTINE called an *Œcumenical* (οἰκουμένη sc. γῆ the inhabited world) or *Universal* Council of Bishops from all parts of Christendom, which assembled A. D. 325, at NICE, in BITHYNIA, a Province in the North of ASIA Minor. This council asserted the Divine Personality of CHRIST, and the principle of the *homoousion*; that is, that CHRIST'S Divinity is of the same substance with the Father, combined with the human body, "so that "two whole and perfect natures, that is to say, the God-head and Manhood, are joined together never to be "divided." (See our second Church Article.) The doctrines laid down at NICE are embodied in that part of the *Nicene Creed*, ending with the words "whose kingdom shall have "no end." (see § 100.)

95. The Arians some time after prevailed upon CONSTANTINE to call another Council to investigate the cause of ARIUS anew; and in this assembly, which met at TYRE, A. D. 334, their party had the preponderance in numbers, and condemned ATHANASIUS, Patriarch of ALEXANDRIA, who, when yet a presbyter, had taken the lead against ARIUS at Nice. The latter, who had been banished, being now recalled, died suddenly; but his party retained their advantage for some time.

96. CONSTANTINE II, the eldest of the three sons to whom CONSTANTINE the Great left the Empire, restored ATHANASIUS. But this prince having fallen in a civil war against his youngest brother CONSTANS, CONSTANTIUS, the second of the brothers, again expelled that Patriarch from his see, upon the request of an Arian Council, assembled at ANTIOCH A. D. 341. ATHANASIUS thereupon fled to ROME to JULIUS, then Pope, who called a Council at ROME,

which acknowledged the Patriarch, as did also a more general Council, which met under the influence of JULIUS at SARDICA in THRACE A. D. 347. This appeal to the Pope by ATHANASIUS was later made a precedent to establish the supreme jurisdiction of the Popes over the universal Christian Church. (see § 125)

97. CONSTANS, who ruled the Western provinces of the Empire, then compelled his brother CONSTANTIUS to restore ATHANASIUS, and other orthodox Bishops. But CONSTANS having been assassinated A. D. 350, ATHANASIUS, was again proscribed by the Arian Councils of ARLES and MILAN, A. D. 353 and 355, and he remained in concealment till the death of CONSTANTIUS. A. D. 361.

98. In A. D. 359 the Council of RIMINI imprudently sought to reconcile parties, by omitting the word *homoousion* from the Nicene Creed, and substituting other ambiguous terms, artfully devised by the *Semi-Arians*, who held what they called the *homoiousion*, or the doctrine that the substance of the Son is *equal to*, but not *the same* as that of the Father.

99. JULIAN, the only surviving member of the family of CONSTANTINE, which had been almost exterminated by his three sons, succeeded CONSTANTIUS as Emperor. This prince, having withdrawn himself from public life to avert the suspicions of his cousins, and in his retirement pursued the study of Greek literature with great zeal and avidity, had conceived a desire of restoring the ancient superstitions of polytheism, and abolishing Christianity, whence he acquired the surname of *Apostate*. With this view he proclaimed a general toleration of all religious opinions, but wrote himself books against Christianity, encouraged the worst of the Sectarians to bring dishonour on the Gospel, shut up the Christian Schools, and sought by every means to bring Christianity into discredit. Thus he

endeavoured to restore the Jews to JERUSALEM, and to rebuild the temple; but the works are said to have been constantly interrupted by earthquakes, and flames and balls of fire rising out of the earth. His reign, however, was but short; for having failed in an expedition against the Persians, who harassed the frontiers, he died of vexation A. D. 363. He was succeeded by JOVIAN, who restored ATHANASIUS to his see, from which he had been again driven by JULIAN the *Apostate*.

100. Of the succeeding Emperors, VALENS (A. D. 364—378) favoured Arianism, which had also spread among some of the barbarous nations who had been converted to Christianity; but its prevalence soon after died away. GRATIAN, who succeeded VALENS, associated with himself THEODOSIUS, later surnamed *the Great*, who ruled from A. D. 379—395, and distinguished himself by his efforts to extirpate paganism by severe enactments. He also summoned the *Second Œcumenical Council* at CONSTANTINOPLE A. D. 381. to decide upon the heresy of MACEDONIUS, the *Semi-Arian* Patriarch of CONSTANTINOPLE, who had been deposed A. D. 360, and after that began to deny the personality of the Holy Ghost. This Council added the conclusion to the Nicene Creed, (see § 94) as it now stands, except the words “and the Son,” (*filioque*), added without authority by the Churches in Spain, in the *fifth* or *sixth* Century, and thence adopted in the Gallican Church. This last addition gave rise to the schism between the Greek and Latin Churches, which began in the *eighth*, and finally led to their permanent separation in the *eleventh* Century.

101. In the *fourth* Century the Armenians were converted by their first Bishop GREGORY; the Ethiopians by FRUMENTIUS, an Egyptian, who was consecrated as their Bishop by ATHANASIUS. The Gospel was also preached in IBERIA, (the present GEORGIA) and among the Goths in

THRACE, MÆSIA, (part of TURKEY in EUROPE), and DACIA (Hungary &c). ULPILAS, the celebrated Bishop of the Goths, translated the Scriptures into their language. MARTIN, Bishop of TOURS, acquired the title of Apostle of the Gauls, by his exertions in converting those idolaters. The progress of Christianity was greatly advanced by the zealous pursuit of every branch of knowledge by the most eminent Christian doctors, which was encouraged by the Christian Emperors of this Century, and enabled them to cope with the accomplished advocates of Paganism.

102. On the other hand, the Christian Sectaries, who had fled from their Catholic brethren into PERSIA, suffered there for *forty years* (A. D. 330—370) the most fearful persecutions from the king SAPOR II. who thought they would communicate intelligence to the Emperors, with whom he was at war.

103. A violent schism arose A. D 311 in AFRICA, when, CÆCILIANUS having been elected Bishop of CARTHAGE during the absence of the Numidian Bishops, the latter, led by DONATUS, one of their number, refused to recognise him, alleging as their reason that one of the Bishops, who had consecrated him, was a *traditor* (see § 90). Hence the term of *Donatist Schism* was applied to these dissensions, which continued throughout this Century, and were the causes of the most dreadful atrocities, exercised by a band of ruffians, termed *Circumcelliones*, who attached themselves to the Donatist party. At length internal divisions and the energy of AUGUSTINE, Bishop of HIPPO, caused the decline of this faction, in the beginning of the *fifth* Century. But the conquest of AFRICA by the *Vandals*, who under GENSERIC crossed over from SPAIN A. D. 427, revived the spirit of the Donatists, who were not suppressed till the re-conquest of AFRICA by BELISARIUS, the celebrated general of the Emperor JUSTINIAN, A. D. 534.

104. Besides the Arian Controversy, various other controversies arose concerning the *Incarnation* of CHRIST; as that raised by APOLLINARIS, Bishop of LAODICEA, who denied his humanity; by PHOTINUS, Bishop of SIRMIMUM, who denied the personality of the Holy Ghost, and considered *the Word* an emanation from the Deity which descended upon the man JESUS; by the *Priscillians* in SPAIN, who denied both the birth and incarnation of JESUS, and held many *Manichean* and *Gnostic* notions.

105. The Bishops now began to deprive the presbyters and laity of their share in the government of the Church, and were themselves forced to submit to the supreme control of CONSTANTINE and his successors. The Emperor claimed the external government of the Church, pretending to leave all doctrinal and internal matters to the Bishops and Councils; but he frequently took upon himself to determine such matters also, whilst the Bishops often decided upon external affairs.

106. When CONSTANTINE *the Great* transferred the seat of government to his newly built city of CONSTANTINOPLE, the Bishop of ROME, as the chief personage now left in the Old Capital, arrogated to himself almost regal power and splendour, and the first place among the Bishops of the Church. However, very few of these, except those immediately dependent upon the Pope, as yet acknowledged such supremacy. The Council of CONSTANTINOPLE (§ 100) had raised NECTARIUS, Bishop of this new Metropolis of the Empire, to the second place after the Bishop of ROME, and above those of ALEXANDRIA and ANTIOCH; and his successor JOHN surnamed *Chrysostom* for his eloquence, extended his authority over THRACE, PONTUS, and ASIA. Hence arose constant jealousies, especially between the Bishops of the Old and New capitals, who constantly encroached upon the limits of each other's jurisdiction. The chief among

the lower orders of the ministry likewise assumed greater consequence, and began to adopt the titles of *Archpresbyters* and *Archdeacons*.

107. The superstitious doctrines, which we have seen introduced in the former century, were now carried to still greater extravagance. Such were the veneration of the *relics* and *images* of departed saints, and the doctrine of *purgatory*. The public processions and supplications to appease the gods, and the lustrations of the heathens, were now also imitated by Christians. The *festivals* in honour of saints and martyrs were multiplied without limit, and *fasts*, hitherto left to the free will of individuals, were now fixed by laws, especially the *Lent fast* or *Quadragesimal*. At baptism, salt, as an emblem of purity, was put into the mouth of the Candidate, who was *anointed* before and after the ceremony, and obliged to wear white garments for seven days after. *Baptismal fonts* were now also introduced, and placed in the porches of the Churches, which began to be built and adorned with all the pomp of heathen temples. At the Lord's Supper the bread and wine were held up before distribution, to be gazed on by the people with awe; whence the *adoration of the elements*, now customary in the Roman Church, was originally derived. This Sacrament was also often celebrated at the tombs of martyrs, and at funerals; which gave rise to the *masses*, afterwards performed in honour of the saints and for the benefit of the dead.

108. The principal Christian writers of this Century are: EUSEBIUS, Bishop of CESAREA, author of a valuable Ecclesiastical History, and "*an Apology for ORIGEN*," whose *allegorical* method of expounding Scripture gave rise to great extravagance, and drew on him many attacks; GREGORY NAZIANZEN and GREGORY of NYSSA, who rank among the most powerful theological and polemical writers



of their age; HILARY, Bishop of POICTIERS, known for his *Twelve Books* against the Arians; LACTANTIUS, a most eloquent writer of pure and elegant Latin, author of a work against paganism, called the *Divine Institutions*; AMBROSE, Prefect of MILAN, who was against his will elected Bishop by his fellow-citizens; JEROME, a monk of PALESTINE, a man of very bitter and choleric temper, known chiefly for his Translation of the Scriptures into Latin, later called the *Vulgate*, and declared *authentic* by the Council of TRENT, (see § 54.), though full of errors and obscurities; AUGUSTINE, bishop of HIPPO in AFRICA, whose energy, piety, wit, and earnest, untiring pursuit after truth, gave him great authority and influence in the Christian world; RUFINUS, of AQUILEIA, the violent opponent of JEROME, who translated the works of ORIGEN into Latin.

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## FIFTH CENTURY.

109. THEODOSIUS *the Great* at his death A.D. 395, divided his dominions among his sons, HONORIUS and ARCADIUS, the former of whom had the Western Empire, and resided in ITALY; the latter had the Eastern Empire, and resided at CONSTANTINOPLE. The West was now overrun by innumerable hosts of barbarians, among whom the Goths under ALARIC, who had served under THEODOSIUS *the Great*, and the Huns under ATTILA, caused the greatest calamities; till, after a rapid succession of Emperors, the last of them, named ROMULUS AUGUSTULUS, was ignominiously deposed by ODOACER, chief of the *Heruli*, who proclaimed himself king of ITALY A.D. 476. He was in his turn conquered by THEODORIC, king of the

*Ostrogoths*, A. D. 493, who was supported by the Emperor of the East, to whom he and his successors yielded a formal submission. Many of these barbarous nations had been converted by Arian missionaries, and others embraced Christianity, as each chief settled with his comparatively small body of followers, among the population he had subdued. Thus CLOVIS or LLOVIS, the chief of the *Salian Franks*, who issued from GERMANY, and made himself master of GAUL, embraced Christianity A. D. 476; as did also the *Burgundians*, another German tribe, who settled in GAUL.

110. In the East, the reign of Arcadius was but short, and he was succeeded by THEODOSIUS II., A. D. 408, who reigned till A. D. 450. This part of the Empire being less harassed by invasions and wars, was the scene of violent religious controversies and contentions. That which was excited by NESTORIUS, Patriarch of CONSTANTINOPLE, caused very great disturbances, which continued for several centuries under various forms. He had given great offence to the jealous and ambitious CYRIL, Patriarch of ALEXANDRIA, by opposing the title of θεοτόκος, or *Mother of God*, under which great honours began to be lavished on the Virgin MARY, and maintaining that she should be called χριστοτόκος, or *Mother of CHRIST*. This led his bitter enemy to accuse him of denying the *Unity* of the two natures, the Godhead and Manhood, in the person of JESUS CHRIST; and having prevailed upon the Emperor to call a *Third Œcumenical Council* at EPHESUS, A. D. 431, CYRIL proceeded in all haste to condemn and degrade NESTORIUS from his Bishopric, before the arrival of JOHN, Patriarch of ANTIOCH, and many other Bishops, who had been summoned to the Council; whence new and bitter dissensions arose. The doctrine established by this council, and which has since been held by nearly all Christendom, is: that

CHRIST is *one divine Person*, in whom *two natures* were united, without being mixed or confounded. (see our Second Church Article, and the Athanasian Creed). The so called *Nestorian* doctrine was since spread by his active and zealous followers, through CHALDÆA, PERSIA, SYRIA, ARABIA, INDIA, TARTARY, and CHINA, and still prevails among the *Maronites* of SYRIA, the *Armenians*, and other eastern tribes.

111. The opposition to NESTORIUS led his adversaries to the opposite extreme, and one EUTYCHES openly declared the *unity* of the *nature* of CHRIST, whom he called the *Incarnate Word*; for which he was excommunicated by his diocesan FLAVIANUS, of CONSTANTINOPLE, and a council assembled by him. The *Eutychian* party appealed to a general council, which the Emperor THEODOSIUS II. called at EPHESUS A. D. 449, under the presidency of DIOSCORUS, the worthy successor of CYRIL in the see of ALEXANDRIA, and still more arrogant and furious. Through his influence the Eutychian cause triumphed, and FLAVIANUS, being deposed, publicly scourged, and exiled, took refuge with LEO the Great, bishop of ROME, who in vain sought to induce THEODOSIUS to call a new Council. But his successor, the Emperor MARCIAN, summoned the *Fourth Œcumenical Council*, A. D. 451, to meet at CHALCEDON, (on the BOSPHORUS, opposite Constantinople), where DIOSCORUS and EUTYCHES were condemned. Their party afterwards were known by the name of *Monophysites*. The *Acts* of the Second Council of EPHESUS were annulled by that of CHALCEDON, which also raised the Patriarchs of CONSTANTINOPLE to perfect equality with the Popes of ROME, and confirmed them in the jurisdiction they had assumed over several provinces beyond the original limits of their see, especially ILLYRICUM, which was claimed by ROME; and hence the jealousy existing between these two sees, was

further heightened, till finally the two Churches were entirely separated from communion with each other.

112. The Emperor ZENO *the Isaurian* (A. D. 474—491.), to appease the still raging contentions, required the subscription of all parties to a declaration called the *Hencoticon*, A. D. 482, confirming the doctrines approved by the four *Œcumenical* Councils, without employing any terms offensive to either party. This was accepted by the wise and moderate; but the violent continued as irreconcilable as ever.

113. A new heresy sprung up in this century, originated by a native of WALES, named MORGAN, which in the Welsh tongue signifying *by the sea*, was rendered by the classical word PELAGIUS, and his doctrine was called *Pelagianism*. He denied the *original corruption* of human nature in consequence of the Fall of our first parents in Paradise, and *the necessity of Grace* to enable men “to do good works pleasant and acceptable to God,” which, he maintained, men could perform of their own *free will*, and so arrive at a state of *impeccability*. These doctrines were at first sanctioned by the Pope ZOSIMUS; but upon their condemnation, A. D. 417, by the Council of CARTHAGE under AUGUSTINE, and the earnest expostulation of the latter, the Pope yielded up his *infallibility*, and joined in condemning PELAGIUS. A sect called *Semi-Pelagians*, held the modified opinion that men can “by their own natural strength” lay the first beginning of repentance and faith in CHRIST in their hearts, but need the aid of divine grace to persevere therein. These subtle doctrines continued long to distract the Church. (see our Church Articles IX., X., and XV.).

114. In this Century the *Agapæ* or love-feasts (see § 69.), that used to be held after the celebration of the Lord’s Supper, were discontinued, on account of the abuses and irregularities to which they had led.

115. Pope LEO *the Great* also began to dispense with public *penance*, and substituted *private Confession* and *Absolution* by priests appointed for that purpose.

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## SIXTH CENTURY.

116. THE reign of ANASTASIUS (A. D. 491—518.) was marked by a furious civil war, which raged for ten years in the midst of CONSTANTINOPLE on account of the introduction into the *Trisagium*, or hymn beginning “Holy, holy, “holy, Lord GOD of hosts,” the words “who was crucified for us,” intended only to apply to JESUS CHRIST, but applied to the whole Trinity by the objectors, who would not rest till it was withdrawn.

117. The long and able reign of JUSTINIAN (A. D. 527—565.), tended to restrain the open violence of the Sectaries; for this Emperor, relying upon the power he acquired over the whole Western as well as Eastern Empire, through the valour of his generals BELISARIUS and NARSES, assumed the functions of both temporal and ecclesiastical legislator. He passed a condemnation on the writings of ORIGEN, the source of so many heresies; as also on *the Three Chapters*, or some books written by certain divines, who had been declared orthodox in the Acts of the Council of CHALCEDON (see § 111.), but in which the Nestorian doctrines were favoured, and had consequently excited a strong controversy. To satisfy all parties, the Emperor at last summoned a *Fifth Œcumenical Council* at CONSTANTINOPLE, A. D. 553, which formally condemned ORIGEN and *the Three Chapters* as heretical. JUSTINIAN also closed the *Schools* of ATHENS, which had flourished till this time; but the abstruse metaphysical questions there discussed

were carried by ecclesiastical writers and disputants into their discussions upon the doctrines of Christianity, and so gave rise to the innumerable divisions and sects that distracted the Christian world.

118. In a dispute which arose A. D. 588, between the Pope, and the Patriarch of CONSTANTINOPLE, who had summoned a Council by his own authority, and styled himself *Œcumenical* or Universal Bishop, a certain EUNODIUS, in maintaining the supremacy of the Roman Pontiff, first gave the latter the titles of *Judge in the place of God*, and *Vicegerent of the Most High*. But the Popes were as yet content to live in dependence upon the Gothic Kings of ITALY, or the Emperors of the East.

119. In A. D. 529, was instituted the *Benedictine* order of Monks, originating with one BENEDICT of NURSIA, which soon spread itself through all the countries of EUROPE.

120. IRELAND, which had been Christianised by ST PATRIC, a Scot, whose real name was SUCCATH, and who had been sent thither by Pope CELESTINE A. D. 432, now in its turn sent forth COLUMBA to convert the Picts and Scots. In A. D. 596, Pope GREGORY *the Great* also sent AUGUSTINE and other ecclesiastics to convert the Angles and Saxons, settled in Britain.

121. The corruptions of the Gospel doctrines, and of the rites of public worship continued to increase and multiply. The private Confession, introduced in the preceding century by Pope LEO *the Great*, was abused by the priests, who imposed pecuniary penalties for the sins confessed to them, and exhorted men to purchase remission of their sins by liberalities to ecclesiastical institutions. GREGORY *the Great* with an astounding fertility of imagination, invented innumerable superstitious rites and ceremonies; among these he prescribed a pompous ceremonial for the



celebration of the Lord's Supper, which he called *the Canon of the Mass*.

122. In this Century, the darkest ignorance began to spread over the whole clerical body, and few, if any, original writers could be named. The chief writings of this age consist of what are called *Chains*, (*Catenæ*), that is, collections of opinions and interpretations of Scripture drawn from the works of the ancient Fathers.

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### SEVENTH CENTURY.

123. THIS Century is chiefly remarkable for the calamities which fell on Christendom, in consequence of the rise of the Mahometan imposture. The followers of the religion, founded by MAHOMET among the Arabs A. D. 622 (the *Hegira*, i. e. his flight from his native city MECCA, whence he was expelled by his idolatrous fellow citizens, who at first rejected him,) rushed like a torrent over ASIA and AFRICA; and within eighty years after his death, which occurred A. D. 632, the numerous and lately flourishing Churches of those regions, but now sunk in superstitious ignorance, almost totally disappeared before the more ferocious ignorance of these barbarous sons of the desert.

124. These calamities, however, could not yet check the hair-splitting distinctions, which were still made by the ecclesiastics of this time in points of doctrine. Some of the *Monophysites* (see § 111) had now so far modified their opinions, as to agree, that there were *two natures* in the person of CHRIST, but insisted that these two natures had but *one will*, and so came to be called *Monothelites*, and as such were fiercely opposed as dangerous heretics. The Emperor HERACLIUS having by Edict declared that these

sectaries should now be re-admitted into the Church, the dispute was only increased by this act, though the four chief Bishops of ROME, CONSTANTINOPLE, ALEXANDRIA, and ANTIOCH, coincided with the desire of the Emperor; and peace was with difficulty restored by the *Sixth Œcumenical Council*, called A. D. 680 by CONSTANTINE IV, who was surnamed POGONATUS. This Council met at CONSTANTINOPLE, and condemned the Monothelite doctrine and its supporters.

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## MEDIÆVAL CHURCH.

125. THE main feature in the history of the Church during the middle ages consists in the encroachments of the Bishops of ROME on the jurisdiction of the other chief Bishops of Christendom; and when in the *Seventh* Century the power of the latter was greatly weakened, and in some cases destroyed, through the extinction of so many churches in ASIA and AFRICA by the progress of Mahometanism, the See of ROME was left without a rival, able to cope effectually with its aggrandizing spirit. As in other matters, so on the subject of Religion, men had naturally looked to the ancient Capital of the Roman world as a court of ultimate appeal on all disputed points; and being at various times called in as arbiters, the Bishops of ROME began to assume to themselves the authority of judges in the last resort, and as such to pronounce decisions and claim obedience to them, even though their arbitration was not requested. That which gave the greatest impetus to this assumption in early times, was perhaps the appeal of ATHANASIUS to Pope JULIUS, and the authority the latter was allowed to assume at the Council of SARDICA. (see § 96).

From that time the Popes began to give the title of "*Vicar of the Apostolic See of ROME*" to various Bishops, as those of THESSALONICA, ARLES, SEVILLE, and BRITAIN, whereby those prelates became actually their dependents.

126. The regal pomp in which the Popes lived at ROME, imposed upon the barbarians, that now rushed in from all sides upon the Western Provinces of the Empire; and who, but lately converted to Christianity and ignorant of the other chief Bishops of the Christian world, looked upon the Pope with superstitious awe, as the High Priest of their new religion. To rivet this hold upon the minds of the barbarians, the crafty pontiffs wrought upon their ignorance and superstition. Hence the rapid multiplication of rites and doctrines, unknown to the Apostolic Church, and not even hinted at in the writings of the early Fathers. Hence also the use of the Latin tongue in the religious Services among all these nations, who were unacquainted with it; especially in the *hymns*, the *litanies*, and the *Canon of the Mass* of GREGORY the Great. This pontiff also was a zealous advocate of the miraculous powers of the *relics of saints and martyrs*; and these, as well as angels, were invoked in his litanies. This last custom was derived from the practice of the early Fathers of emphatically apostrophizing saints and martyrs.

127. GREGORY also was the first who mentioned as a doctrine the idea of a *purgatory* before the day of judgment, which had been previously only advanced, as a mere *opinion*, by ORIGEN and AUGUSTINE, and then only as to take effect at the day of judgment. The idea itself was probably first suggested by the extravagant assertion of MANES, mentioned above, (§ 86) that souls after death should pass through water and fire to the Sun.\* GREGORY,

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\* The doctrine of Purgatory was declared an article of faith by

however, disapproved of the *worship of images*, which had been very early set up in Churches, (see § 83) to honour the memory of holy men; but they were afterwards supposed to become the abodes of the souls of the departed, drawn down from heaven by the adoration offered to them.

128. This impious superstition caused the jealousy, already existing between the Popes and the Court of CONSTANTINOPLE, to break out into open war, in the beginning of the *Eighth Century*. The Emperor PHILIPPICUS, desirous to put a stop to image-worship, caused certain pictures to be removed from the Church of St SOPHIA in CONSTANTINOPLE, and ordered the Pope to do the same at ROME, A. D. 712. The latter, however, immediately caused new pictures to be put up, and condemned the Emperor as an Apostate. In the reign of a succeeding Emperor, LEO III., surnamed *the Isaurian*, (A. D. 716—741) the flame broke out with renewed fury, and the schism between the Eastern and Western Churches continued with little interruption till their final separation in the *eleventh Century*.

129. The two factions were called *Iconoclasts* or *image-breakers*, headed by LEO; and *Iconolaters* or *image-worshippers*, led successively by the Popes GREGORY II. and III. who excommunicated LEO, and excited his subjects to rebellion; and most of the Emperor's deputies were expelled or massacred, whilst he in return withdrew SICILY and other provinces from the jurisdiction of the Popes. The Empress IRENE, who ruled the Empire during the minority of her son CONSTANTINE VI., surnamed *Porphyrogenitus*, called the *Second Council of Nice* A. D. 778., were under the auspices of Pope ADRIAN I., the worship of images was solemnly sanctioned. The controversy about the

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the Council of FLORENCE, A. D. 1438, though always rejected by the Eastern Church.

word "*filioque*," which had been introduced into the Nicene Creed, (see § 100) was also raised now, and added fuel to the war between the two parties, the Latin or Western Church having adopted, and the Greek or Eastern Church rejected that word.

130. The confusion caused by these disputes, enabled the LOMBARDS, a barbarous tribe settled for nearly two centuries in the North of ITALY, to encroach upon the territories around ROME. The alarmed Pontiff STEPHEN II. applied for aid to PEPIN, whose usurpation of the throne of France he had lately sanctioned by a formal Coronation. PEPIN defeated the Lombards, and gave the central parts of ITALY, which he took from them, to the Pope and his successors. This was the origin of the temporal sovereignty of the Pope over the *Patrimony of St Peter*, as it was called, which was soon after confirmed and extended by CHARLEMAGNE, the son of PEPIN.

131. This increase of the Pope's dignity and power tended in a proportionate degree to increase the authority and pride of the other Clergy, whose ignorance led them in consequence to the greatest extravagance. Regardless of the true spirit of the Christian religion, they fostered the grossest superstitions, and pretended to mystic powers, whereby they might impose upon the minds of their flocks, still more ignorant than themselves. They promised remission of punishment after death for any crimes, in return for liberal donations to the Church and Clergy; thus accumulating vast wealth, which tended to increase their power over the impoverished people. Hence also sprung up a traffic in the relics of pretended saints and martyrs, to which every magic virtue was ascribed; offerings to the images and shrines of saints were enjoined; bodily mortifications, pilgrimages, the building and endowing of Churches, Chapels, and Monasteries, were encouraged; and innume-

nable festivals and superstitious rites were devised with a most fertile ingenuity. The popular veneration, thus attached to the clerical character, caused the institution of many new monastic orders, which sent forth swarms of men, who, from want of education and employment, fell into the most disgusting vices and immoralities ; so that they corrupted that society, they professed to guide into the way everlasting.

132. A new controversy was raised A. D. 831 by PASCASIUS RADBERT, a French monk, concerning the manner in which the body and blood of CHRIST are present in the Eucharist ; which led to the doctrine of *Transubstantiation*, whereby it is asserted, that after consecration nothing but the outward figure of the bread and wine remains, and that the same body, which was born of the Virgin, crucified, buried, and raised from the dead, takes the place of those elements. This doctrine was opposed by RABANUS MAURUS Archbishop of MENTZ, the leading writer of the age ; by JOHANNES SCOTUS, an Irishman, (therefore called ERIGENA) celebrated for his theological and philosophical erudition ; and by BERTRAM or RATRAM, a learned French monk whose treatise is still extant. The term *Transubstantiation* was first introduced by POPE INNOCENT III, at the *Fourth Council of the Lateran*, A. D. 1215, where all further disputes upon the subject were forbidden by the adoption of the doctrine of RADBERT by the Church of ROME, then at the height of its power. The Eastern Church never held this doctrine in the Romish sense, if at all, (which is doubtful) till induced by the Jesuits in the *seventeenth Century* to declare its adhesion to it.

133. About the middle of the *ninth Century*, a Saxon monk, named GODESCHALCUS, revived also the doctrines of *Predestination* and *Divine Grace*, which in the early part of the *fifth Century* had been already deduced from certain



expressions used by AUGUSTINE in his refutation of Pelagianism; (see § 113) though that prelate himself disavowed it. It was now opposed by RABANUS MAURUS, and by HINCMAR, Archbishop of RHEIMS, who cast GODESCHALCUS into prison, where he died A. D. 868. RATRAM, and many others of the French Clergy defended the doctrine, "that GOD desires only the salvation of the "elect, and CHRIST only died for those thus *predestined* "to salvation; whilst all others were predestined to damnation." This controversy was again revived at the Reformation.

134. The contest between the Emperor and the Pope concerning the jurisdiction of the latter was carried on with increased animosity in the *ninth Century*. The Emperor MICHAEL III., (A. D. 842—867.), having deposed IGNATIUS, Patriarch of CONSTANTINOPLE, and appointed the learned PHCTIUS in his stead A. D. 858, the former had recourse to Pope NICHOLAS I; who, having first in vain demanded the restoration to the See of ROME of the Provinces of ILLYRICUM, MACEDONIA, EPIRUS, THESSALY, ACHAIA, and SICILY, withdrawn from it by LEO *the Isaurian* (see § 129), as also BULGARIA, lately christianized, sought to revenge his defeated ambition by excommunicating PHOTIUS. But he was in his turn treated in the same manner by that prelate. And though IGNATIUS was soon after restored by the Emperor BASILIUS, yet neither of them was disposed to gratify the Pope's ambition.

135. About this time one PAUL revived in ARMENIA the sect of the Manicheans, under the appellation of *Paulicians*, who suffered the severest persecution without being extirpated; till this heresy was extinguished in the *thirteenth Century* in the Crusade against the *Albigenses*, a people in the south of FRANCE, descended from

some Paulicians who had taken refuge there, or from converts to their opinions.

136. The *tenth Century* was marked by a very numerous succession of Popes of the most abandoned and profligate characters; and it is therefore not to be wondered at, that the illiterate Clergy of those times should have indulged in unrestrained licence of every description. Ecclesiastical benefices were openly bought and sold; worldly titles were sought by the chief Ecclesiastics, as feudatory vassals, who as such often appeared at the head of the troops they had to furnish to the sovereign. Attempts made as early as the end of the *seventh Century* by an Eastern Synod, to enforce the celibacy of the Clergy, had given rise in these corrupt times to general concubinage, which was at length put down in the next Century by the energy of POPE GREGORY VII; who even commanded such of the Clergy as were lawfully married, (which was the case with many) to put away their wives. The licentiousness of the Monastic orders was also restrained for a time by the strict rule of discipline introduced by ODO, Abbot of CLUGNY, in BURGUNDY, which was soon adopted in most monastic establishments.

137. This Century saw also the establishment of a festival to pray for *All Souls* labouring in the fires of *purgatory*; of a fast every Saturday in honour of the Virgin MARY; of a distinct Service, called the *Minor Office*, in which she was directly worshipped; and of the *Rosary* and *Crown* of the Virgin, the former consisting in the repetition of fifty *Pater-Nosters*, and one hundred and fifty *Ave-Maria's*, and the *Crown* of six or seven *Pater-Nosters* and as many times *ten Ave-Maria's*.

138. The scandalous conduct of the Clergy had now grown to such a pitch, that several Popes in the first

half of the *eleventh* Century were compelled to attempt some reform. But it was not till the Pontificate of GREGORY VII. (A. D. 1073—1086) that any real amelioration was effected. This Pontiff not only exercised an arbitrary authority over all the Clergy of the Western Church, but also sought to make that body entirely independent of the sovereigns of the different countries of Europe, and subject only to the Pope. To effect this, he presumed to deprive all princes of the right of *investiture*, which amounted in fact to the appointment of Bishops to the sees within their territories; and by the great influence of his energetic character when yet only Cardinal HILDEBRAND, he had succeeded, at the election of his predecessors NICOLAS II. and ALEXANDER II, in depriving the people and Clergy of ROME of their voice in the election of the Popes, and so limiting that privilege to the *College of Cardinals*, who were originally only the incumbents of the *eight and twenty* Parishes of Rome. Having once effected this, he set about depriving the Emperor of GERMANY, or of the Western Empire, of his right of *investiture* or *Confirmation* of the Popes thus elected; which led to those devastating wars carried on for several Centuries, between the partisans of the Popes and Emperors, who in the *thirteenth* Century were distinguished as the parties of the *Guelphs* and *Ghibellines*.

139. During these disturbances it may easily be imagined that the severe discipline, which GREGORY VII. at first introduced by enjoining strictly the celibacy of the Clergy, and prohibiting concubinage and *Simony*, must have been greatly relaxed. To counteract this, various well-meaning men established new Monastic Orders under exceedingly severe rules of discipline; such were the *Cistertian* and *Carthusian* Monks. But the popularity which these orders at first gained by their austerity and apparent holiness of life caused donations and bequests to flow in upon them in such

abundance, that the possession of wealth soon corrupted them, as well as former fraternities.

140. In A. D. 1054 an attempt was apparently made to effect a reconciliation between the Churches of ROME and CONSTANTINOPLE, though in reality the *Roman* Pontiff sought only to impose his supremacy over the Greek Church, which was as strenuously resisted. The consequence was, that the dispute became more violent; new charges, besides those of *idolatry* and the adoption of the word *filioque* in the Creed, were brought against the Latin Church, such as using *unleavened bread* in the Lord's Supper, the wearing of rings and the shaving of their beards by the Clergy, and *single immersion* in baptism; and the conferences held ended in mutual excommunication, and total separation between the two Churches, which no attempts that have been made since, have been able to heal.

141. The enmity of the Greeks against the Latins was further increased by the devastation of the Eastern Provinces of Europe by the hosts of Crusaders, who from A. D. 1096 rushed in successive torrents towards the Holy Land, and even for a time expelled the Greek Emperors from CONSTANTINOPLE, in whose place they elected princes from among themselves, A. D. 1204. But the intruders were expelled in their turn by the lawful Emperor A. D. 1261. The great object of these expeditions, the conquest of the Holy Land from the hands of the Saracens, who had taken possession of it, was effected in the first ardour of the Christian hosts, though at an enormous sacrifice of life and treasure. But the difficulty of maintaining and reinforcing the necessary bodies of troops at so great a distance caused all the advantages at first gained to be gradually lost again. And though the influence of the Popes and their Clergy caused repeated expeditions to leave Europe at intervals for nearly two centuries, the Christian troops lost finally

their last possession in the land, PTOLEMAIS or ACRE, A. D. 1291. The great calamities caused by these wars were but partially counterbalanced by the sense of Christian union which was excited by them among the nations of Europe, though it did not exist among the Crusaders themselves, and had not existed previously among the incongruous elements of European society, formed, as it was, out of a multitude of barbarous tribes, who had torn up and divided among them the fairest provinces of the Roman Empire.

142. Besides an acquaintance with such features of the ancient civilization, as still were left among the Greeks, those who returned from PALESTINE had also imbibed from the Saracens ideas of chivalry, which tended to soften their manners. These chivalrous ideas were embodied in the *three military Orders of the Knights of St John, the Templars, and the Teutonic Knights*, whose foundation was originally religious and charitable, but they soon corrupted themselves after their return.

143. The cessation of the Crusades soon induced men to consider the abuses that had crept into the Church, chiefly in consequence of the corrupt means employed by the Popes to extend their own power by means of the enthusiasm, that had pervaded the whole population of EUROPE. Already in the middle of the *twelfth* Century, when that enthusiasm had begun to abate, the learned ARNOLD of BRESCIA, and the zealous PETER WALDUS of LYONS, the founder of the *Waldenses*, began to call earnestly for a reform of the Church. But the power the Popes had acquired, especially by the granting of *indulgences*, which brought immense wealth to the Clergy and Monastic Orders, as yet crushed the efforts of these pious men. Their doctrines, however, spread rapidly, and showed itself in various ways. To counteract the corruption of the Monks, there arose the orders of the *Mendicant* or

begging Friars, who totally rejected every kind of property, and devoted themselves wholly to preaching; though they promulgated little else but the grossest superstitions, and perhaps on that account were taken into favour by the Popes themselves, of whose authority they became the most devoted champions. Next, to reform the sensual profligacy of the time, there appeared crowds of enthusiasts, who practised the most revolting self-mortifications, moving in processions through towns and villages, lacrating themselves with scourges; whence they were called *Flagellants*. Those who were opposed to the endless and unmeaning rites and ceremonies, that were perpetually added to the offices of public worship, declared that all outward worship is needless, and that true religion consists in inward devotion; who therefore obtained the name of *Mystics*. Others, disgusted with the absurd legends of saints and martyrs, put forth for the people instead of lessons from Scripture and expositions thereon, and feeling that they derived no benefit nor instruction from the unedifying disputations of the *Scholastic* doctors, whose minds were bewildered among the logical subtleties they applied to theological subjects, proclaimed their determination to seek instruction and edification from the Bible alone, and were thence called *Biblicists*.

144. The exorbitant assumption of power by the Popes, at length produced its own remedy. Their power had attained its highest pitch in the hands of INNOCENT III., who presumed to dispose of the kingdoms of the earth at his pleasure. He had excommunicated JOHN of ENGLAND, and PHILIP AUGUSTUS of FRANCE, and deprived the former of his crown, as he had done other sovereigns. Our EDWARD I. despised the Bull of Pope NICHOLAS IV., forbidding him to tax the Clergy, A. D. 1292; and PHILIP III. of FRANCE resisted, and actually



seized the person of the violent BONIFACE VIII., who died of rage and vexation soon after A. D. 1303. The same monarch compelled the Popes to reside at AVIGNON in FRANCE A. D. 1305, where they continued till A. D. 1376.

145. In A. D. 1378, began the *great schism* in the Western Church by the election of two Popes simultaneously, one residing at ROME, the other at AVIGNON. The repeated elections of successors to each by their respective parties kept up this schism till A. D. 1417, when the Council of CONSTANCE removed three co-existing Popes, and elected MARTIN V. This Council, however, was so far from effecting any reform in the Church, that it obtained by treachery possession of JOHN HUSS, a Bohemian, who had loudly exclaimed against the corruptions of the clergy, and had him burnt alive A. D. 1415; and his friend JEROME of PRAGUE, who had come to defend him before the Council, underwent the same fate the year after.—It was also at this Council, that the *cup* was ordered to be withheld from the laity in the Lord's Supper, which was to be administered *in one kind* only.

146. The Council of CONSTANCE was dissolved A. D. 1418, without having effected any of the desired reforms in the Church, which were deferred to another council to be summoned five years after. But this new council was not summoned till A. D. 1431, and after sitting at PAVIA and SIENNA, was finally removed to BASLE, where it set to work in real earnest, so as to alarm the Pope, EUGENIUS IV., who in vain endeavoured to dissolve it. For the resolute men composing it, appealed to special decrees of the Council of CONSTANCE, in which the Popes had been declared inferior and subject to a universal council. The council thereupon abolished the *Annates* or *first-fruits*, and other exactions made by the Popes from the clergy and laity; reduced the number of Cardinals to 24; and drew up a

*Confession of Faith* to be subscribed by every Bishop at his election. Upon the subject of the Greek Church being taken up, the Pope insisted on removing the Council to Italy, which was as violently opposed by the assembled Fathers, who went so far as to summon the Pope to appear before them, to give an account of his conduct. The Pope then issued a decree A. D. 1437, dissolving the Council, and calling another to meet at FERRARA, whence in the year 1439, it was removed to FLORENCE. The Council of BASLE now formally deposed the Pope, who had excommunicated them all, and declared all their acts null and void; and FELIX V. was elected in his stead. After having induced BESSARION, and the other legates from the Greek Church, to agree to the chief points disputed for ages, and to acknowledge the Pope's supremacy, for which they were disowned by the whole Greek Church, EUGENIUS dissolved his Council, without having removed any of the abuses universally complained of, A. D. 1442; and the Council of BASLE dispersed the following year without dissolving itself. EUGENIUS died A. D. 1447; and his successor NICHOLAS V. having, on the resignation of FELIX, become the sole Pope, ratified the acts of the Council of BASLE. But ÆNEAS SYLVIUS, who had strenuously upheld the authority of the Council of BASLE against the Pope, on becoming Pope himself by the title of PIUS II. boldly asserted the Pope's supremacy over Councils, and acknowledged his former *heresy*.

147. The effect of such conduct upon the excited spirit of the time may easily be conceived; and as if Christendom was not sufficiently revolted by all that had passed, the profligate and criminal enormities of ALEXANDER VI., and his illegitimate offspring, the BORGIAS, at the conclusion of the fifteenth Century, hastened on that REFORMATION, now loudly demanded by all Christians.

## THE REFORMATION.

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148. IF we review the past history of the world since the foundation of Christianity, and observe the progress of the Church of CHRIST through the changing phases of society, we cannot fail to recognise a series of events, wholly unlooked for at the periods when they occurred, but tending to the continual spreading, strengthening, and consolidating of Christian knowledge among men. The unity of the colossal Roman Empire, and the established intercourse between its different parts, tended to promote the rapid spread of a knowledge of the Gospel among the nations. The utterly corrupt state of moral feeling, however, made the state of society at that time a bad soil for such a plant. We see then the whole frame-work of that corrupt society shattered, and a new soil, as it were, overlaid upon the old. Innumerable swarms of nations, as if reserved to this very moment in regions till then unexplored, are suddenly set in motion by no conceivable cause, and come like a moral deluge, sweeping away institutions that had seemed inwoven into the very essence of civilized society. When the unity, that had existed, had been thus rudely shattered, and the fragments formed themselves into separate and hostile communities, as numerous as the barbarous tribes that had snatched each what it could grasp and hold, there is all at once, in a

manner least expected, excited a unity of action among all Christians, that again welded together the broken masses thrown about by the previous social volcano. The unanimous spirit excited in Europe by a fanatic monk, which led to those extraordinary expeditions, the Crusades, suggests the idea, that it was for this very end, the reunion of Christendom by a sense of its common interests and common hopes, that the equally unaccountable rise and progress of the Mahometan imposture was allowed to work its way. The intercourse thus opened with the East, brought what little knowledge still lingered among an enervated race westward, where its novelty stirred the virgin intellects of a hardier generation. Scarcely had Europe had time to digest these elements of knowledge, when an apparent accident gave birth to the Printing-press, (about A. D. 1430.), which soon like a giant opened its wide mouth, and sent forth a voice of instruction, which failed not to find a willing and docile audience. Moreover, a plentiful supply of food for the young giant was at hand, when at that very moment the taking of CONSTANTINOPLE by the Mahometans, A. D. 1453, sent forth over Western EUROPE the pent up stream of all the learning of the old world, which had so long stood stagnant in that seat of ancient splendour. Lastly, that the myrmidons of corruption might not with wanton power crush the strong spirit, that had begun to heave the young bosoms and beat in the noblest hearts of the age, a new startling event burst upon a wonder-stricken world. Wandering from shore to shore, seeking a bark to waft him over the pathless ocean, in chase of a vision uncredited by all in an age when credulity had become a raging fever, ridiculed and rejected by all that could have lent him aid, COLUMBUS at length prevailed upon the queen of CASTILE to enable him, as it was thought by all, to discover—his own delusion. The New World,

which he did discover, withdrew from EUROPE all the fiercest and most unscrupulous spirits, who on the side of power leagued with corruption might have stifled every breath of freedom, crushed every attempt at improvement. When the stage of human action was thus cleared, when the arena, where the human mind was to exercise its now manly strength, was thus prepared, then, and not till then, came THE REFORMATION.

149. We have seen the strong spirit, excited by the enormous corruptions and abuses in the Church in the fifteenth Century, silenced for a while by the severe measures of the papal party, and by the fatuous resistance of the Popes themselves to all demands for reform. The rising generation, early imbued with the spirit of their fathers, was first to arrive at maturity, before the struggle could be renewed. Meanwhile the Popes and their benighted adherents enjoyed their fancied triumph amidst the indulgence of a false security, revelling amidst their cherished corruptions, which perpetually grew upon them. That which caused the final eruption sprung from the vital source of their whole system—the sale of *Indulgences*. At the time of the Crusades, *plenary indulgence* had been granted to all, even the worst criminals, who would join in those *holy wars*. When the crusades ceased, *indulgences* were made a source of revenue for supplying the Papal treasury. The prodigality and luxury of LEO X. forced him to carry this traffic to such a length, that it became intolerable and revolting to the improved intelligence and consequently purer religious feeling of the age. In GERMANY the sale of indulgences was committed to a shameless monk, named JOHN TETZEL, of the Dominican order, who publicly vaunted his wares in the extravagant language of a mountebank, and in the most blasphemous terms. MARTIN LUTHER, an Augustine monk, at that time Professor of Divinity in the

University of WITTEMBERG, in SAXONY, boldly raised his voice against these proceedings A. D. 1517, and inveighed against the Pope for sanctioning them. At first he only denied that the Pope had power to remit *divine* punishments for sin, allowing him the right to absolve from such inflictions as the Church had been accustomed to impose by way of *penance*. Several disputants rose up against him, among them the learned ECKIUS, against whom LUTHER had to defend his position single handed; till he was summoned to ROME by the Pope, whither FREDERIK the Wise, Elector of SAXONY, refused to let him go. The Pope then contented himself with referring him to Cardinal CAJETAN his legate at AUGSBURG, whose dictatorial command to submit did not conquer LUTHER. The Pope thereupon publicly called upon all men to acknowledge in him the right to remit *all punishments, temporal and eternal*. Now Luther appealed to a general Council.

150. The hostility against the Italian Pontiffs, engendered by inveterate wars carried on during many generations, soon procured popularity for the Saxon Reformer in GERMANY. CARLOSTADT and MELANTHON, two other Professors at WITTEMBERG, became his friends and advisers; and when at length in A. D. 1520 his enemies, the Dominicans, obtained from the Pope a *Bull*, ordering his writings to be burnt, and his errors to be retracted *within sixty days* on pain of excommunication, LUTHER replied in *December* of that year, by publicly, in the presence of an immense concourse, without the walls of WITTEMBERG, burning the Pope's *Bull*, together with the *Decretals* and *Canons*, or the collected *decrees* and *laws*, passed, or pretended to have been passed, by successive Popes, on which the Papal authority was founded. This act drew down upon him the threatened sentence of excommunication, in a *bull* published *January the sixth* 1521.

151. LEO X. demanded of CHARLES V. the young



Emperor of GERMANY, the severe punishment of LUTHER as a rebel against the Church. But the influence of his patron FREDERIK *the Wise*, who had been mainly instrumental in procuring the election of CHARLES to the Empire in 1519, prevented a summary proceeding. The Emperor summoned LUTHER to appear before the *Diet of Worms*, consisting of the princes and chief prelates of the Empire, which was about to assemble. Having received a safe conduct from the Emperor, he appeared on the 17th of April, and after defending his conduct and principles for two days, and firmly refusing to submit till convicted of error from the Scriptures and by right reason, he was unanimously condemned in the severest terms as an enemy of the holy Roman Empire. FREDERIK, foreseeing the danger, sent four trusty men to seize him, as he was leaving WORMS, and conduct him to the fortress of WARTBURG, where he lay concealed for *ten* months, composing meanwhile some of those works, which afterwards helped to promote the cause of truth. He left his retreat early in 1522, to appease some tumults which the imprudent enthusiasm of CARLOSTADT had excited among the people at WITTEMBERG, where the images in the Churches had been broken. He then with the aid of his learned friends completed his translation of the New Testament into German, begun at WARTBURG; and then proceeded with the other portions of the Scriptures, which were published as they were completed, and produced an extraordinary effect among the people.

152. Thus the foundations of the great approaching changes were being gradually laid, when in 1525, (a year marked by great commotions excited by the oppressed peasantry, who were soon joined by religious enthusiasts unconnected with, and opposed by, LUTHER and his party) the cautious and prudent elector FREDERIK died, and was succeeded by his brother JOHN. This

prince at once determined to separate the Church in his dominions from ROME; and having caused a system of laws to be drawn up by LUTHER and MELANCTHON regulating all Church matters, he had the same promulgated A. D. 1527. This example was soon followed by several other princes, and an open rupture between the rulers and states of GERMANY was the consequence, the effects of which soon made themselves manifest.

153. In 1526 an imperial diet had been held at SPIRES, presided over, in the Emperor's absence, by his brother FERDINAND. Here it was unanimously decided, that all German Princes should be at liberty to regulate ecclesiastical affairs in their own dominions, till a general system should be laid down by a general Council, which they solemnly petitioned the Emperor to call as soon as possible.

154. Whilst CHARLES was engaged in war against FRANCIS I. of France, with whom was leagued the Pope CLEMENT VII. the successor of ADRIAN VI. the Reformers promoted the great work they had undertaken both by their writings and activity. But having concluded a treaty with the Pope, the Emperor summoned another Diet at SPIRES in 1529, which by a *majority* revoked the *Resolutions unanimously* passed by the former Diet; and the princes, who had acted upon those Resolutions, therefore presented a formal *Protest* against this new decree (whence the term *Protestants*) on the 19th of April, and again appealed to a general Council.

155 CHARLES, being about to undertake a war against the Turks, was anxious to have the co-operation of all the German princes. He therefore summoned a new Diet at AUGSBURG in 1530, and called upon the *Protestant* members to give in an explicit statement of their tenets. This produced the famous *Confession of*

*Augsburg*, which was founded upon the *seventeen Articles of Torgau*, drawn up the preceding year by LUTHER at the request of the Elector of SAXONY, and now enlarged upon by the eloquent pen of the learned and amiable MELANCTHON. The doctrines maintained in this confession are nearly the same as those of the Church of ENGLAND, with the addition of the *real presence* in the Eucharist, *private absolution*, and that *saints* should be *honoured*, not *invoked*. A pretended refutation of that document was made by JOHN FABER and ECKIUS, which was fully answered by MELANCTHON. When it was found that the Protestants could not be induced to submit unconditionally to the Pope, a decree was issued by the Diet, in the absence of the principal Protestant Princes, ordering immediate submission, and promising shortly to call a general Council. The opposing Princes, seeing now that there was not any inclination on the papal side to grant any of the Reforms demanded, entered into a solemn *league at Smalcald*, to defend their religion and liberties. CHARLES, however, bent on his political enterprises, found it necessary to enter into a *treaty of peace* with the Protestants at NUREMBURG A. D. 1532, in which he revoked the adverse edicts of WORMS and AUGSBURG, and allowed them free exercise of their religion till a general Council should decide the matters in dispute; whilst they promised him their aid against the Turks, and acknowledged his brother FERDINAND as his successor, by the title of King of the Romans. This encouraged many princes, who had hitherto held back, to declare their adhesion to Luther's doctrines; but the Pope, after delaying to call a Council as long as possible, offered in 1533 to call one at some town in ITALY, to which the Protestants strenuously objected, desiring the affairs of GERMANY to be decided by a *German Council*.

156. PAUL III, who became Pope in 1534, consented the year after to call a Council to meet at MANTUA in 1537. The opposition of the Protestants and other obstacles prevented this Council from ever assembling, and several schemes of reconciliation proposed afterwards led to no results. A conference between MELANTHON and ECKIUS appointed by the Emperor in 1541 at WORMS, and afterwards removed to RATISBON, where the Diet met, only led to an agreement to defer the dispute to the first general Council, or, failing that, to the next German Diet. It was not till 1545 that a Council assembled at TRENT; and though the Protestants objected to a Council called by papal authority alone, as well as to the place of meeting, the Emperor joined with the Pope in the determination to enforce submission to its decisions by arms. Consequently, the decrees of the *Council of Trent* having been promulgated, the Protestant princes who protested against them were outlawed by the Emperor, and armies were raised on both sides. The Emperor's camp in BAVARIA was invested by his adversaries, but he feared to meet them in the open field; till having seduced MAURICE, Duke of SAXONY, to invade the Electoral dominions of his uncle JOHN FREDERIK, who had succeeded FREDERIK *the Wise* in 1525, the latter was obliged to march home. CHARLES immediately marched in pursuit, and having overtaken him at MUHLBERG on the ELBE, when divided from his allies, he defeated and took him prisoner, April the 24th, A. D. 1547.

157. In the same year the Council at TRENT was prorogued, on account of the plague being reported to have broken out there; and to maintain the peace meanwhile, the Emperor issued a declaration, which, being intended only as a temporary measure, is known as *the Interim*. By this document the Protestants were permitted the use of the

cup in the Lord's Supper, and their Clergy allowed to marry; which concessions however were insidiously said to be granted, till a general Council should terminate all religious differences. The *Interim* caused serious divisions among the Protestants, some thinking fit for the present to submit to it, while others obstinately refused and were compelled by force of arms, which caused much bloodshed.

158. JULIUS III, who succeeded to the Papacy in 1549, was persuaded by the Emperor to reassemble the Council of Trent in 1551. CHARLES indeed hoped to humble the Pope, as well as the German Protestants, by means of the influence he could exercise over the Bishops of his Spanish and German dominions. But MAURICE of SAXONY, though he had obtained the dominions of his uncle by treachery, was nevertheless in favour of the Protestant cause; and perceiving the designs of CHARLES, who in the fulness of his power and authority indulged in the most imprudent confidence, entered into a secret league with the chief German princes, as well as with FRANCE, always jealous of the house of AUSTRIA; and thus strengthened, he suddenly marched an army against CHARLES, whom he surprised with an inferior force at INSPRUCK, and compelled him to agree to the *Pacification of Passau* in 1552, which has ever since been the great charter of religious liberty in GERMANY. By this compact it was provided that all should enjoy religious liberty till disputes could be finally settled; and if they were not, that liberty should continue for ever. All persons were likewise to be restored to their possessions and privileges in the Empire.

159. It was not till the Diet was assembled at AUGSBURG in 1555, that the final *Religious Peace*, as it was called, was concluded, which secured to every sovereign, as well as to every individual in Germany, the liberty to profess his own religious opinions; and to all Protestants



entire exemption from the jurisdiction of the Papal authorities, and the free regulation of their own ecclesiastical discipline and public worship.

160. Thus was the Reformation triumphantly established in GERMANY, and the Popes were for the present content to establish their dominion in other quarters of the globe, by means of missionaries sent out to convert the heathens in the countries lately discovered. In this they were greatly aided by the *Society of Jesuits*, a religious order, differing from all former religious orders, which soon became the most powerful instrument in the hands of the Roman Pontiffs. It was founded by IGNATIUS LOYOLA, a rude Spanish soldier, who on recovering from an illness became an enterprising fanatic, and after much opposition obtained the consent of the Pope to form this Fraternity A. D. 1540. At first they confined their exertions to the missions before mentioned. But in the beginning of the following century they began by their writings and their intrigues, for which they have been ever notorious, to excite the bigoted governments of SPAIN and AUSTRIA to persecute the Protestants in their dominions. This soon drove the Bohemians to rebellion; and to escape from the oppression of the House of AUSTRIA, they proceeded, at the death of the Emperor MATTHIAS, in 1619, to elect, as their king, instead of his successor FERDINAND II, the Elector Palatine FREDERICK, who was a Protestant, and married to the Princess ELIZABETH, daughter of JAMES I of ENGLAND. Hence arose the *Thirty years' War*, which desolated GERMANY till the *Peace of WESTPHALIA*, or of MUNSTER, a town in that country where the negotiations were carried on, A. D. 1648. This treaty confirmed the peace of AUGSBURG, though it deprived the Protestants in Bohemia and the Austrian territories of many privileges.

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161. It now remains to notice some incidental events



which have been passed over, not to interrupt the history of the Reformation itself.

ULRICH ZUINGLE, a Canon of ZURICH, in SWITZERLAND, had early joined the party of the Reformers, having already, before LUTHER began to stir, exclaimed against the errors of ROME, and founded all his teaching to the people on the Scriptures only. He differed, however, from LUTHER in his doctrine concerning the Lord's Supper, and taught "That the body and blood of CHRIST were not *really* present in the Eucharist; and that the bread and *wine* were no more than external *signs* or *symbols* designed to excite in the minds of Christians the *remembrance* of the sufferings and death of the divine Saviour, and of the benefits which arise from them." This led in the year 1524 to an angry controversy between him and LUTHER, which ended in separating the Reformers into two all but hostile camps.

162. Another subject of controversy among the Reformers was raised by JOHN CALVIN, a native of FRANCE, who had gained great influence at GENEVA, both in ecclesiastical and political affairs. He maintained that the condition of men after death was determined from all eternity by the *unchangeable decrees* or *absolute predestination* of GOD. He published his views both on doctrine and discipline of the Church in 1535, in a book called his *Institutions*, which became the code of the *Reformed Church*, as the followers of CALVIN called themselves, as distinguished from the Lutherans.

163. The Lutheran doctrines were early introduced into SWEDEN under the patronage of GUSTAVUS WASA, who had freed his country from the yoke of the cruel CHRISTIAN II, king of DENMARK, and in 1527 persuaded the States of his kingdom to sanction the free adoption of the reformed religion by all Swedes. CHRISTIAN himself

had encouraged the spread of the Reformation in his dominions, and his example was followed by his successors FREDERIK I and CHRISTIAN III, till DENMARK was finally separated from ROME by the decrees of the States assembled at *Odensee*, A. D. 1539.

164. In FRANCE the new doctrine was favoured by MARGARET, Queen of NAVARRE, sister of FRANCIS I; but this Monarch oppressed the Reformers in his own kingdom, though he favoured and encouraged them in the dominions of his rival CHARLES V. The reigns of his successors, CHARLES IX and HENRY III, under the supreme influence of CATHERINE DE MEDICI their mother, (A. D. 1560—1589) were a continued scene of bloodshed and war between the Protestants, called *Huguenots* in that country, and their adversaries headed by the Court, who scrupled not to make the attempt of ridding themselves of their opponents by ordering the atrocious *Massacre of St Bartholomew*, August 24th, 1572. At length HENRY IV, king of NAVARRE, succeeded HENRY III in the year 1589, as king of FRANCE; and having been a Protestant himself, he protected that body during his reign, and issued the celebrated *Edict of Nantes* A. D. 1598, which secured to them perfect religious liberty and political equality. This *Edict* was afterwards revoked in 1685 by Louis XIV; but perfect religious liberty was restored in the great French Revolution.

164. \* In Holland the Reformed doctrine began to spread as early as the year 1525, which drew upon it the resentment, first, of CHARLES V, and, after his abdication in 1555, the still more violent persecution of his bigoted son PHILIP II; against whom was formed the celebrated confederation of the *Seven United Provinces*, which by the valour and prudent government of the Princes of ORANGE, their Stadtholders, at length in 1573 freed themselves

entirely from the Spanish yoke, and asserted their independence, having been greatly aided by ELIZABETH, Queen of ENGLAND. In SPAIN and ITALY the Reformed doctrines early made great progress, but were soon suppressed by the united efforts of the *Inquisition*, and of CHARLES V, to whom both the Northern and Southern provinces of ITALY, as well as SPAIN, were subject. The Reformation in the British Empire will be treated in the next Part of this volume.

# HISTORY

## OF THE

### CHURCH OF ENGLAND.

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165. IN the Roman legions that were sent to Britain, from the middle of the first to the end of the third Century, there were no doubt many Christians, who would not neglect any opportunities of making the natives acquainted with their religion. Besides soldiers, there must have been many others sent over, after a settlement had been once established, to discharge the functions of civil administrators; and these again must have carried many other persons in their train. It is therefore not improbable that some Christian preacher or Apostle early came to our shores, though the exact date when Christianity was first preached in these islands is hid in obscurity. CLEMENS ROMANUS, in his Epistle to the Corinthians, written before the end of the first Century, says of Paul:—ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών, &c. But whether he means to include Britain within this “*utmost limit of the West*,” is uncertain. TERTULLIAN, who wrote at the end of the second Century, speaking of many countries where Christianity had penetrated, mentions “*et Britannorum inaccessa Romanis loca.*” ORIGEN, who wrote soon after, also main-

tains that Christianity had been introduced into Britain. Lastly, EUSEBIUS, the Ecclesiastical historian, who lived in the time of CONSTANTINE *the Great*, asserts that some of the Apostles had themselves carried the Gospel to our shores. The traditions that JOSEPH *of* ARIMATHEA was the earliest Christian preacher in Britain, rests upon no foundation whatever. The same may be said of the story, that LUCIUS, a king of the Britons, sent to ELEUTHERIUS, Bishop of ROME, (A.D. 172—185.), requesting that Christian teachers might be sent over.

166. The earliest authentic account we have of the existence of Christianity in ENGLAND, is that of the martyrdom of ST ALBAN, a Roman soldier, during the persecutions of DIOCLETIAN (see § 90.), at VERULAMIUM, the present ST ALBAN'S, where OFFA, king of MERCIA erected an abbey in his honour. Under CONSTANTIUS CHLORUS, who died at YORK A. D. 306, and was the father of CONSTANTINE *the Great*, (see § 92.), we may reasonably suppose, the Church was firmly established in this island. Soon after at the Council assembled at ARLES A. D. 314, to decide on the Donatist question (see § 103.), we find three British Bishops present, as also at several other Councils held about this time. In the beginning of the fifth Century the heresy of PELAGIUS (see § 113.), which arose in Britain, shews, by the extensive reception it received among Christians, that the British doctors already exercised considerable influence. The Church in BRITAIN was aided in resisting this heresy by several Bishops from GAUL, who introduced the liturgy of the Gallican Church, derived through IRENÆUS from the East. (see § 228.).

167. The invasions of BRITAIN by the Saxons in the fifth and sixth Century tended almost to extirpate Christianity here; but fortunately the Church of BRITAIN was yet upheld by such of the Britons as took refuge in the

fastnesses of WALES from their pagan enemies, and was destined soon after to set an example of resistance to the corrupting influence of ROME.

168. In A. D. 596, Pope GREGORY *the Great* sent over AUGUSTIN, Prior of the Benedictine monastery of ST ANDREW at ROME, with *forty* monks of his order, to convert the Saxons. He was received by ETHELBERT, king of KENT, and by his queen BERTHA, the daughter of CHARIBERT, the Christian king of PARIS. Through the influence of this royal pair Christianity was soon introduced into the other kingdoms of the Saxon Heptarchy, among which the island was then divided. AUGUSTIN founded at CANTERBURY an abbey, called after his name, and received Ordination as first Archbishop of ENGLAND, at the hands of the Archbishop of ARLES. As a means of reconciling the heathens as much as possible to the new religion, he allowed the Christian festivals to be named after theirs; thus Christmas came to be called *Yule*, as it is still called in the Danish language; and the festival of the Resurrection was called Easter, after a goddess EOSTRE, worshipped in the month of April.

169. The Romish presumption, however, showed itself soon in his attempt to impose on the British Church the Roman reckoning for fixing Easter day, and celebrating it on the Sunday *succeeding* the fourteenth day after the new moon next following the Vernal Equinox, and not on that fourteenth day itself if falling on a Sunday, as had been customary in Britain. (see § 67.). The British clergy at length yielded this point at a Council held at WHITBY in Yorkshire A. D. 664.

170. The sixth Archbishop after AUGUSTIN was THEODORE, a monk of TARSUS, who held that see from A. D. 668—690. He was a man of very great learning, and by his writings exercised great influence in the Latin Churches. He restored the strict observance of *penance*, which had



been greatly relaxed in those corrupt times, by publishing his *Penitential*, a book in which he laid down strict rules for distinguishing sins by their various degrees of criminality, and prescribed the forms of *consolation*, *exhortation*, and *absolution*. It was generally received by all the Latin Churches, and observed as the *Penitential* Code till the eighth Century, when primitive penance was superseded by superstitious and pecuniary expiations, and later by *indulgences*. (see § 149.). He is also regarded as the author of the system of parishes, by encouraging the building of Churches, and allowing the patronage to the founders. In this Century also the Archbishoprics of LONDON and YORK were founded, the former of which was soon transferred to CANTERBURY. Each of these Metropolitans had *twelve* bishops under his jurisdiction. WILFRID, an Archbishop of YORK, on being expelled for his opposition to THEODORE and ALFRED, a king of NORTHUMBERLAND, first preached Christianity to the Saxons of Sussex.

171. It appears from above, that the supremacy of the Popes of Rome was not absolutely acknowledged in these early times, though great deference was shown to their authority. In A. D. 747, Pope ZACHARY even called the Council of CLOVESHOO by his own authority.

172. In A. D. 735 died the *venerable* BEDE, aged 63. He was the author of an Ecclesiastical History, and Commentaries on ST PAUL's Epistles, and other writings. His contemporary and countryman, ALCUIN, was the tutor of CHARLEMAGNE, and contributed much to the progress of learning in this age.

173. In the *ninth* century, ETHELWOLF, the father of ALFRED *the Great*, visited ROME, and allowed the Pope to draw considerable sums from ENGLAND under various names and pretences. ALFRED was anxious to raise the character of the clergy; but under his successors the

ignorance and superstition, which prevailed everywhere, enabled ODO and DUNSTAN, who were successively Archbishops of CANTERBURY, to extend the power and increase the property of the Church ; so that, in the reign of EDWARD *the Confessor*, one third of the soil was Ecclesiastical property, or according to WILLIAM *the Conqueror's Domesday-book*, even *seven fifteenths*.

174. WILLIAM exercised uncontrolled supremacy in Ecclesiastical affairs. He exacted contributions from the Clergy ; he forbade the publishing of bulls from Rome, the holding of councils, or making of Canons, without his consent. He also reserved to himself the right to acknowledge a newly elected Pope, as also the right of *investiture*. (see § 138) He, however, received the Pope's legates ; but they were only made his instruments for ejecting the Saxon dignitaries of the Church to make room for Normans. He also permitted *Peter's pence* to be raised for the Pope, but only as a benefaction, and not as a tribute or tax.

175. At the death of LANFRANC, A. D. 1089, who had been made Archbishop of CANTERBURY by WILLIAM *the first* in A. D. 1070, the See was kept vacant for four years by WILLIAM II, to appropriate the revenues to his own use. At length he appointed ANSELM, who determined to proceed to ROME to receive investiture from the Pope, where he was universally esteemed on account of his learning ; for both he and LANFRANC were among the most illustrious Logicians of the age. HENRY I recalled ANSELM, and after many disputes and negotiations consented to give up his right of investiture, on condition that Ecclesiastics should do homage for the temporal possessions of their benefices.

176. The troubled reign of STEPHEN (A. D. 1135—1154) enabled the Church greatly to extend its power in England ; for it sided with him or with MAUD, as each most needed its aid. HENRY II, (A. D. 1154—1189) to curb the arrogance

of the Clergy, appointed A. D. 1162 his favourite minister THOMAS A-BECKETT to the See of CANTERBURY, whose unexpected opposition to the King and assertion of the highest pretensions of the Church caused great excitement during this reign. HENRY, to carry out his intentions, had assembled a council at CLARENDON near Salisbury, where (A. D. 1164) Sixteen Articles, called the *Constitutions of Clarendon*, were drawn up and signed, even by BECKETT himself, which forbade Appeals to Rome, and an undue exercise of power by the Ecclesiastical Courts, whose judgments were made subject to revision by the ordinary law-courts. They also confirmed the laws of WILLIAM the Conqueror, which made Ecclesiastical property subject to the paying of imposts to the king, and exempted the latter and his officers of state from Ecclesiastical censure. After BECKETT was assassinated A. D. 1171, the king made his peace with ROME; for in the year following he obtained the grant of IRELAND from the Pope, who already assumed the right to dispose of the whole earth.

177. INNOCENT III, the most haughty and arrogant of the Roman pontiffs, exacted a fortieth of the revenues of all Clerical benefices, and forced his nominee, Cardinal LANGTON, into the See of CANTERBURY, in opposition to king JOHN, the Bishops, and the monks who were the proper electors. When JOHN resisted, the country was laid under an interdict, he himself excommunicated, and afterwards deposed, and only received the crown back at the hands of PANDULPH, the Papal legate, on declaring himself the vassal of ROME.

178. The troubles of the long reign of HENRY III (A. D. 1216—1272) enabled the Popes to intrude many foreigners into benefices in ENGLAND, and to presume in 1246 to demand one third of the revenues of the resident Clergy, and one half of the non-residents. This brought forward

ROBERT GROSSETESTE or GREATHEAD, Bishop of LINCOLN, as the first Reformer, who raised his voice against the corruptions and abuses of ROME, and proclaimed the Pope to be Antichrist.

179. Edward I (A. D. 1272—1307) resolutely set about repressing the now exorbitant power and wealth of the Church. In 1275 he passed a law making Ecclesiastics amenable to trial by jury; in 1279 he enacted the *Statute of Mortmain*, to prevent the increase of Church property, by making the transfer of lands to any Ecclesiastical establishments illegal without the consent of the sovereign; and finally, when in 1296 Pope Boniface VIII forbade him to tax the Clergy, from whom he had demanded half their revenues, he put that whole body out of the pale of the law, which soon compelled them to submit.

180. The superstitions and corruptions, which we have seen to exist in the Western Churches at this time, had extended themselves equally over ENGLAND. But the perpetual resistance of the English sovereigns to the encroachments of ROME had kept up a spirit of cautious watchfulness and an uncomfortable suspicion among the people. We have already seen it break forth in the person of GREATHEAD in consequence of the Pope's intruding unfit persons and even children into vacant benefices. The Popes also raised money by granting preferments prospectively on the eventuality of the next avoidance; and after the death of EDWARD I, they also exacted *annates* or *first-fruits*, that is, the revenue of a benefice for the first year of a new incumbency. These extortions produced in 1356 the first book of WICLIFF, then 32 years old, against the covetousness of ROME, under the title of "The Last Age of the Church". LANGHAM, who succeeded to the See of Canterbury in 1366, at once expelled WICLIFF from the Wardenship of CANTERBURY-HALL, to which he had been appointed only the year

before by the late primate. In 1374 we find WICLIFF one of the commissioners of king EDWARD III, to treat with the *nuncios* of the Pope Gregory XI, to come to an arrangement concerning benefices in ENGLAND, the patronage of which was disputed between the King, the Pope, and other parties. He also advised the refusal of *Peter's pence*, as having originally, like all Church revenues and property, been a free gift, and might therefore be resumed, if misused. Having moreover repeatedly pronounced open censure upon the licentious conduct of many high dignitaries of the Church, he drew upon him the anger of the Pope, who ordered him to be tried on several charges, A. D. 1377. Though his powerful patron, king EDWARD, was dead, yet the many distinguished persons who had now embraced his views, prevented any judgment being pronounced against him. Thereupon he proclaimed aloud his condemnation of the Pope's assumed supremacy, the vices of the mendicant friars, the celibacy of the Clergy, Episcopacy as a distinct order, indulgences, absolution without sincere penitence, prayers to saints, images, and pilgrimages. On the other hand he admitted purgatory, and therefore prayers for departed souls, as well as the seven sacraments. It will be seen therefore that he held doctrines not held by the Church of ENGLAND at present. Lastly in 1382 he declared himself against Transubstantiation, in consequence of which he was compelled to retire from OXFORD to his Rectory of LUTTERWORTH, where he died from an attack of paralysis A. D. 1384.

181. The followers of WICLIFF, who were called *Lollards*, (from the Dutch *lollen*, to sing very loudly, or German and Danish *lullen*, and our *to lull*, to sing in a low voice) from their singing sacred songs, were long exposed to persecution, and many were burned. Among the latter were SAWTREY, a Clergyman officiating in Lon-

DON, and *Sir* JOHN OLDCASTLE, LORD COBHAM, who were burnt respectively A. D. 1401. and 1418.

182. Another opponent of the Romish system and useful advocate of Reform, was REGINALD PECOCKE, first Bishop of ST ASAPH and afterwards of CHICHESTER, who was more moderate in his denunciations. His chief doctrine was that the Bible is the only rule of faith, and should be accessible to the laity; and he also denied the right of the Pope to alter the institutions of Christ. He was expelled from the House of Lords and from his See A. D. 1458, and died in obscurity. The Civil wars that began soon after, and desolated ENGLAND for more than twenty years, prevented any further efforts to reform the Church till HENRY VIII's reign.

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## THE REFORMATION IN ENGLAND.

183. AFTER the convulsions noticed in the last article, the imprudence of the Clergy managed to revive the desire of the people for Church-reform. They not only sought to exercise jurisdiction over the personal liberties of the laity, but claimed for themselves exemption from the ordinary laws of the land. By the former they excited the jealousy of the people; by the latter that of the king, who thus conceived the first idea of asserting his own "Supreme authority over all estates of his" realm, whether they be Ecclesiastical or Civil." The ambitious hopes of obtaining the Papal tiara, entertained by Cardinal WOLSEY, the chancellor of ENGLAND and chief adviser of HENRY VIII, caused that prelate to exercise all his influence, in order to engage the king in a violent opposition to the German Reformers. He induced him therefore to publish in 1521 a book, entitled



"Assertio Septem Sacramentorum, adversus Martinum Lutherum," no doubt chiefly written by WOLSEY himself, which obtained for the king from Pope LEO X the title of "Defender of the Faith," formerly borne by other kings of ENGLAND. It was WOLSEY's policy to secure the favour of CHARLES V, the powerful Emperor of GERMANY and King of SPAIN and the NETHERLANDS, the chief champion of the Roman See, whose maternal aunt, CATHERINE of ARAGON, was the Queen of ENGLAND. This princess had been previously married to HENRY's elder brother ARTHUR, who died young; and HENRY VII, noted for his love of riches and desirous to retain the dowry of the princess, immediately betrothed her to HENRY, his eldest surviving son, who, when he came to the throne A. D. 1509, solemnly married her. This licentious sovereign nearly twenty years afterwards, when anxious to marry the virtuous Lady ANNE BOLEYNE, pretended to have scruples as to the lawfulness of his marriage with his brother's widow. He therefore requested the Pope to dissolve the marriage. The pontiff, however, wholly dependent on the Emperor, long hesitated, and sent Cardinal CAMPEGGIO and other legates to ENGLAND in 1528, to arrange the matter with WOLSEY. In July 1529 the negotiations were suddenly broken off, and the hearing of the case transferred to ROME. WOLSEY, having thus failed to compass the wish of his master, soon lost his favour. He was ordered to retire to YORK, of which he was Archbishop; and being thence summoned to LONDON to answer a charge of high treason, he died on his way at LEICESTER Abbey, A. D. 1529.

184. All hopes of obtaining a divorce from ROME being now abandoned, the king readily adopted the suggestion of CRANMER, then a divine at CAMBRIDGE, that the lawfulness of the marriage should be submitted to the opinions of the principal Universities. These having proved generally favourable, the marriage with ANNE BOLEYNE

was contracted in 1532; and the Archbishop WARHAM dying about the same time, CRANMER was put into the See of CANTERBURY. The pope, urged on by the imperialists, then summoned HENRY to appear before him at ROME in person or by proxy; and after some delay and interchange of messengers proceeded to declare the first marriage valid, A. D. 1534. HENRY, who had still seemed anxious to be reconciled with the Pope, as long as he had any hope of obtaining his own end, in the same year obtained from Parliament the abrogation of the papal supremacy, and the recognition of his own. At the same time the authority of the *Canon law*, founded on the papal *Decretals*, (see § 150) was abolished in ENGLAND. Sir THOMAS MORE, the first layman who was ever raised to the Chancellorship, and highly distinguished for his legal knowledge and literary attainments, refused to take the oath of supremacy; as did also FISHER, Bishop of ROCHESTER, then very old and infirm. They were both committed to the Tower, and, after trial, executed, the latter June 22, and the former July 6, 1535.

185. The excessive severity of the Ecclesiastical courts, which had lately condemned to the flames for heresy, BILNEY, a Clergyman; BAINHAM, a lawyer; TEWKESBURY, a citizen of LONDON; BYFIELD, a monk; FRITH, TRACY, HEWETT, and others—made the Parliament ready to pass, and the people to accept any law, calculated to curb the overgrown power of the Clergy. Many of this body, especially the Franciscan friars, refused to take the oath of supremacy. This led the king to institute a visitation of all monasteries, which was committed to THOMAS CROMWELL, who received the title of *Vicar-general*, afterwards changed to *Lord-Vicegerent*. To invalidate the authority received by the Bishops from the Bishop of ROME, the king suspended their Episcopal jurisdiction, and after some delay restored it by a licence from himself, A. D. 1535.

186. The year 1536 began with the dissolution by Parliament of all monasteries, whose revenues were under £200 per annum, of which there were 375. In this year also an act was passed, declaring all grants made by papal bulls to be void ; and another subjecting all emissaries from the pope to a writ of *præmunire*, which by a statute passed in the reign of EDWARD III A. D. 1352 made a man liable to outlawry, or imprisonment and other penalties, after two months' *warning*. Hence the word is considered either as a corruption of *præmonere*, or as signifying a *safeguard* to the Crown against foreign potentates. Convocation also passed the first formal Act of Reform, declaring *the Bible*, and the *three Creeds* as the *basis of faith* ; that *justification* depends only on the merits of Christ, though *works* are necessary to obtain salvation ; that *penance* is a necessary sacrament ; *Confession* to a priest necessary and effectual to absolution ; and the *Corporal presence* to be believed ; *Saints* to be honoured as examples, and their *images* retained for the same reason, but not worshipped ; *purgatory* left doubtful, but *prayers for the dead* as also for the *intercession of the saints* retained. Baptism also was declared absolutely necessary ; but the other *four Sacraments* were not mentioned. The king at the same time commands the Clergy to set up Bibles in English and Latin in their Churches for the people to read ; to instruct the young in the Lord's Prayer, the Creed, and the Ten Commandments in their mother tongue ; to explain to the people the new doctrines of faith and ceremonies, and at least four times in the year that of the king's supremacy.

187. A rebellion having broken out in 1537 in Lincolnshire, supposed to have been fomented by the monks, was made a pretext for dissolving more monasteries. The rebellion was soon suppressed, and Lords DARCY and HUSSEY, with many Abbots and others, executed. In this year

also was put forth the "Bishops' Book" or "The Godly and "Pious Institution of a Christian man," composed by a Committee of Bishops appointed by Convocation, and containing the Lord's Prayer, Ave Maria, the Creed, Ten Commandments, the Seven Sacraments, and some other forms.

188. GARDINER, Bishop of WINCHESTER, and others that were stanch adherents of Rome, endeavoured in 1538 to gain over the king and defeat their adversaries, by setting the king against them on the subject of the corporal presence, which he maintained, while many of the Reformers rejected it. They first procured the condemnation of one JOHN LAMBERT for denying that doctrine. This unfortunate man, having appealed to the king, had to hold a discussion against his Majesty in Westminster Hall, in which he was of course defeated, and condemned to be burnt in SMITHFIELD. The king, vain of his learning at all times, and now elated with his triumph and the flattery of the papal party, was easily persuaded by them to issue a proclamation against the marriage of the Clergy; and in 1539 the Duke of NORFOLK, who was at the head of the party, procured an Act to be passed by Parliament, known as the "*Six Articles*." These maintained: 1. Transubstantiation; 2. The withholding the cup from the laity; 3. The Celibacy of the Clergy; 4. The validity of vows of Chastity; 5. The efficiency of private masses, and 6. The necessity of Auricular Confession. The penalty for offending against any of these points was in some cases immediate death; in others, on a second offence.

189. CRANMER, who strenuously opposed these measures, had so great an influence with the king, that the new law was not only not applied to him, but its ill effects diminished by other measures he was able to procure of an opposite tendency. Thus in the same year all the Monas-

teries were suppressed ; six new Bishoprics were founded ; and the printing of the Bible ordered and its free use allowed by a royal proclamation.

190. Meanwhile ANNE BOLEYNE, after having given birth to ELIZABETH, was executed on a charge of treason May 19, 1536 ; and JANE SEYMOUR, HENRY'S next Queen, died October 14, 1537, after having given birth to EDWARD. The king was afterwards induced to marry in 1540, ANNE of CLEVES, a very flattering portrait of whom had been exhibited to him by CROMWELL. HENRY, finding her on her arrival in this country a very ordinary person, wreaked his vengeance on CROMWELL, who was executed June 13, 1540, on a frivolous charge of having threatened the king's life. ANNE was divorced, and the king married CATHERINE HOWARD, the niece of the Duke of NORFOLK, which strengthened the influence of his party. About the same time were burnt for heresy, BARNES, JEROME, and GERARD, and several papists were executed for denying the king's supremacy.

191. In May 1541 the Bible, translated into English by TYNDALE and others, was printed, and set up in all Churches, so that all might read it. This Bible was the year after referred to the Universities for the correction of certain errors, which GARDINER had made a plea for withdrawing it entirely, but had been thus defeated by CRANMER. Some *Homilies* also were published about this time, to supply such of the Clergy as were unable to preach, or abstained from doing so for fear of committing themselves on any point of doctrine in these disturbed times ; whilst many on this account began to adopt the custom of writing their sermons.

192. In 1543 TYNDALE'S translation of the Bible was prohibited by an Act of Parliament, by which at the same time burning for heresy was abolished, altogether for lay-

men, and till third conviction for Clerks. In this year also the "Bishops' Book" was republished in an improved form under the new title of "Necessary Doctrine and Erudition of any Christian man;" and being addressed by the king to the people, was called the "King's Book."

193. In 1544 the English Litany appeared in its present form, but still containing invocations to saints and angels, and a deprecation of the pope's tyranny, together with other forms; and was followed the year after by various prayers, the whole being known by the name of the *King's Primer*. This book contained in a Comment on the Lord's Prayer the following exposition of the Eucharist: "The lively bread of the blessed body of our Lord JESU CHRIST, and the sacred cup of the precious and blessed blood, which was shed for us on the cross." Many of the prayers in this collection were selected by the Queen CATHERINE PARR, a widow, whom the king had married in 1543, CATHERINE HOWARD having been executed the year before, on a charge of immorality before her marriage with the king. The new Queen was very favourable to the Reformation, and to this perhaps we may attribute the appointment of such Bishops as HOLGATE to YORK, HEATH to WORCESTER, KITCHING to LLANDAFF, DAY to CHICHESTER, SAMPSON to LITCHFIELD, and HOLBEACH to ROCHESTER.

194. On the passing of the Six Articles, LATIMER, Bishop of WORCESTER, and SHAXTON of SALISBURY, had resigned their Sees, rather than submit. The latter being afterwards charged with denying the Corporal Presence, had been detained for some time in prison, and in 1546 condemned to be burnt. He recanted, however, and so escaped death. The king towards the end of his life grew very violent in temper, and several persons were executed by his orders without any adequate cause. Among these were the Earl of SURREY, who suffered January 19, 1547;



and his father, the Duke of NORFOLK, was lying under the same sentence, but the death of HENRY on January 27 prevented its being carried into effect.

195. EDWARD VI. being only ten years old at his accession, the government was carried on by his uncle, the Duke of SOMERSET, as Lord Protector, who was favourable to the Reformation. CRANMER, content to direct the affairs of the Church, obtained the appointment of a Royal Visitation on Church matters. The people, relying on support in high quarters, had begun tumultuously to remove images in several places. These disorders were forbidden, and the clergy themselves charged with the removal of all idolized images. The bishops were directed to preach themselves, and to enjoin their clergy to do so. To assist the latter, the *First Book of Homilies* was put forth, written chiefly by CRANMER, RIDLEY, LATIMER, and some others. The lessons appointed were ordered to be regularly read in the Churches; and for the use of the people the translation of the Paraphrase on the Gospels and the Acts of the Apostles by ERASMUS, a distinguished scholar and reformer of HOLLAND, was set up in all Churches, together with the Bible. Prayers for the dead were also prohibited.

196. The first year of EDWARD VI. also saw the "*Six Articles*" repealed, (see § 186.), the Lord's Supper administered to the laity in both kinds, and the prohibition of private masses. BONNER, bishop of London, and GARDINER, were imprisoned, probably only for political reasons, the former being soon after set at liberty: but both were deprived of their sees two years after. A law was also passed enabling the sovereign to appoint bishops by *letters-patent*, whereby the Episcopal rank and jurisdiction was conferred on them, as in the case of a person being raised to the peerage by letters-patent. The spiritual functions were only conferred by the act of consecration. The usual

mode of proceeding when a bishopric is vacant is by *congé-d'elire*, directed to the dean and chapter of the cathedral by the sovereign, who at the same time nominates a person to be elected by them; and if they refuse to elect him, they are liable to a writ of *præmunire* for infringing the royal prerogative.

197. A Communion Service was published early in 1548, partly in Latin, and such portions as concerned the lay-communicant were in English. This Service was chiefly taken from the Salisbury Missal, which had been long generally used in the southern half of ENGLAND. CRANMER also published a translation of the NUREMBURG Catechism, enlarged in 1553, by PONET bishop of WINCHESTER, as is supposed. These Catechisms did not contain the explanations of the Sacraments, which were added by Dr. JOHN OVERALL at the HAMPTON Conferences in 1604. (see § 218.).

198. In 1549, the first complete Liturgy was given to the English people in their native tongue, and may be considered as mainly instrumental in firmly establishing the Reformation in this country. The people, long kept in suspense by the disputations of the contending parties, were now enabled to judge for themselves as to the conformity of the doctrines of the Reformers, both in faith and ceremonies, to the Bible, already in general use. This Liturgy differed considerably from the present, and contained various superstitious rites, which were omitted in the revised edition, put forth in 1552, in which also various additions were inserted, and the whole confirmed by Parliament. (see § 231.). Several foreign divines of great learning, and holding Professorships in the English Universities, especially MARTIN BUCER and PETER MARTYR, were of great service in the compilation of these liturgies, particularly of the latter. In this there was also inserted an

*Ordination Service*, slightly altered from one put forth in 1550, and very nearly the same as that now in use, in which the portions of Scripture to be read and a few terms are changed. It was taken from the Roman Service, with the addition of many of the questions to the persons to be ordained.

199. In 1550 HOOPER was appointed to the bishopric of GLOUCESTER, and caused some trouble by his objections to the coloured *chimere*, the *cope*, and other habits, and at length consented to wear them only on public occasions. Here BUCER and PETER MARTYR again gave the wholesome advice to HOOPER, to conform to established usages in such indifferent matters. RIDLEY succeeded BONNER (see § 194.) in the see of LONDON, with which WESTMINSTER was now consolidated. He was very active in suppressing the superstitions still existing, and caused stone altars to be everywhere replaced by wooden tables, which were soon generally adopted, to counteract the Romish doctrine of the sacrifice of masses on the altar by the priest.

200. In the year 1551, a commission of "bishops and other learned and godly men," prepared the first body of Articles, forty-two in number, which were published the year after in Latin and English by the king's authority. But CRANMER is supposed the sole author of them, as he declared in the next reign, that they were "his doings." He probably consulted the other bishops. (see § 260.). An act passed in 1549, legalizing the marriages of the clergy, was confirmed in the Parliament of 1552 by a declaratory act, to obviate scruples still prevailing among the people on the subject. This year was also noted for the execution of the Protector SOMERSET (see § 193.), on an unproved charge brought against him by the Duke of NORTHUMBERLAND, who supplanted him, and was like him a patron of the Reformation. The year 1553, the last of EDWARD's reign,

was marked by the foundation of Christ's Hospital and St Bartholomew's Hospital in LONDON, by the charity and wisdom of the young king, who died July 6th.

201. The people had been so long accustomed to the superficial superstitions of ROME, that their minds, unused to deep religious impressions, had not yet had time to be thoroughly imbued with the more spiritual doctrines and services of the reformed Church. Hence we see the universal changes, introduced by MARY, submitted to without much opposition by the body of the nation. It would seem indeed that to silence the objections still made to the Reformation, it was necessary to sicken the nation with the inherent spirit of popery by means of the enormities of this reign. MARY, while she yet had to fear the party who had set up Lady JANE GREY as her competitor for the throne, had promised liberty of conscience to those who supported her cause. But she was no sooner safely seated on the throne, than she placed GARDINER at the head of the government. BONNER at once returned to his See. CRANMER was sent to the Tower for high treason; and many of the reformed clergy fled the country. Parliament readily repealed all the Acts of the previous reign that had sanctioned any alterations in religious affairs. Convocation affirmed transubstantiation, and declared the book of Common Prayer heretical for denying it.

202. MARY's marriage with PHILIP, king of SPAIN, in 1554, excited the displeasure of the people more than the abrogation of their religious liberty. A rebellion broke out in KENT, in consequence of which the Duke of SUFFOLK, Sir THOMAS WYATT, and upwards of fifty others were executed. Irritated by this opposition, or encouraged by the success in its suppression, MARY now adopted severe measures against the Reformers. The married clergy were ejected from their livings, and *sixteen* bishoprics became

vacant from the same and other causes. CRANMER, RIDLEY, and LATIMER, had to hold a disputation at OXFORD, after which the two latter were burnt in 1555, and CRANMER in the beginning of the following year. ROGERS was burnt at SMITHFIELD; HOOPER at GLOUCESTER; TAYLOR at HADLEY; SAUNDERS at COVENTRY. The whole number of those who suffered in this reign for religion, was *two hundred and seventy*.

203. GARDINER died in 1555; and after CRANMER's death Cardinal POLE, who was nearly related to the royal family, was made Archbishop of CANTERBURY. MARY died in November 1558, and POLE shortly after her; and the nation now looked forward to the next reign with hope and confidence, which prepared them to accept the restoration of the reformed religion with joy.

204. ELIZABETH began her reign with the greatest moderation and prudence, retaining even many members of the Council of MARY. It was well known that the daughter of ANNE BOLEYNE was favourable to the Reformation, and no surprise was felt at the early appointment of a committee to examine the Common Prayer of EDWARD's reign; and finally the Book of 1552 was adopted in 1560, but with the vestments ordered in that of 1549. (see § 229.). Meanwhile she allowed the Lord's Prayer, the Creed, the Litany, the Ten Commandments, with the appointed Gospels and Epistles, to be used in English. Parliament restored the supremacy, though she scrupled to assume the title of head of the Church in any sense; and therefore she appointed a commission to exercise that authority, which in 1559 became the *Court of High Commission*. The Romanist bishops were all opposed to her and her measures; and OGLETHORP, bishop of CARLISLE, was the only one who would consent to crown her. The Act of Uniformity, passed in 1559, required all the beneficed clergy to take the oath of

supremacy, or suffer deprivation. *Fourteen* bishops, and 175 others, out of nearly 10,000 clergy, submitted to the penalty. KITCHING, bishop of LLANDAFF, was the only one on the Episcopal bench who took the oath.

205. MATTHEW PARKER was reluctant to accept the metropolitanical See, till December 1559, when he was consecrated by several of the bishops, who had fled the country in the previous reign; namely, SCORY, former bishop of CHICHESTER, afterwards of HEREFORD; COVERDALE of EXETER, but not restored; BARLOW of WELLS, later of CHICHESTER; and HODGKIN, suffragan bishop of BEDFORD. The Archbishop and the other bishops, appointed in the course of 1560, devoted themselves to the regulation of their dioceses, and the instruction and improvement of their clergy, among whom there prevailed the grossest ignorance, and consequently superstition. This state of things sufficiently accounts for the strong popish spirit still rife both at the Universities and in the Lower House of Convocation. The exertions of PARKER, himself a man distinguished for his attainments, aided by others, were directed to this point. Great lustre was also reflected upon the clerical body by the *Apology for the Church of England*, written in elegant Latin by Bishop JEWEL, and published in 1562. He assigns valid reasons for separating from ROME, and proves that our Church has rather returned to the position of the primitive Church, than been guilty of any schism from the Catholic body.

206. The Reformers, who had fled from ENGLAND early in MARY's reign, and been favourably received and relieved by the Reformers in GERMANY, naturally embraced those doctrines which were most at variance with those of ROME, and therefore eagerly took the side of ZUINGLE and CALVIN, (see § 161-2.), or what was called the Reformed Church, as distinguished from the Lutheran or Protestant Church.



Discussions were consequently raised among the English abroad, especially at FRANKFORT, where a church had been placed at their disposal for public worship. These discussions ran chiefly on *Freewill* and *Predestination*; and when the exiles returned to their native country after the accession of ELIZABETH, they set in action that spirit of *Puritanism*, which was destined afterwards to cause so much confusion both in Church and State. The rise of this spirit made it necessary to revise the Articles of 1552. (see § 198.). PARKER, therefore, having replaced some and verbally altered others, laid them before convocation in 1562, and *thirty-eight* having passed, were printed in Latin and English in 1563. A second book of Homilies was also printed in this year, chiefly composed by JEWEL.

207. Fuel was added to the puritanical spirit introduced into the Church, when in 1565 ELIZABETH enforced a clause in the Act of Uniformity (see § 204.), which provided that the same “ornaments of the Church, and of the “ministers thereof, shall be retained, and be in use, as were “in this Church of ENGLAND, by the authority of Parliament, in the *second year* of the reign of King EDWARD “*the Sixth.*” (see Rubric before morning Prayer.) Many of the LONDON clergy were deprived for refusing to comply. JEWEL, SANDYS, GRINDAL, WHITGIFT, were all more or less averse to the dresses. PARKER, dreading the spirit of division arising in the bosom of the Church, strictly enforced the Act, on which the Queen particularly insisted; though even at court the puritan party had many supporters.

208. The severity of the measures adopted to enforce uniformity of habits only tended to draw out further objections to the Ecclesiastical laws and forms of the time. Thus the *sign of the Cross* still retained in Baptism; the *answers* made by the Sponsors *in the name of the child* instead of their own; the *veiling* then ordered in the case of *Churching*

of *Women*; the use of *Organs* and *Music* in Churches, and especially in Cathedrals; the neglect of preaching by many ministers; and non-residence of incumbents; were made subjects of severe complaints. The custom introduced about this time among the Clergy in various dioceses of meeting together for discussions with a view to mutual improvement, which meetings were called *Prophecyings*, offered opportunities for discussing the alleged grievances and objections. The Bishops were therefore ordered to suppress these *Prophecyings*, and thus drew the enmity of the puritans on themselves; the consequence of which was that *Episcopacy*, already dispensed with by CALVIN and the Church of GENEVA, became distasteful to the English puritans, and was declared unscriptural by them. The proceedings of the High Court of Commission (see § 204), and its inferior Commissioners throughout the country, who scrupled not to take bribes and so became extortionate, together with the appropriation of much Church property by ELIZABETH to avoid applying to Parliament for supplies, were so many additional causes of complaints for those, who were discontented with the establishment.

209. Finally, large numbers seceded from the Church, and began to hold Conventicles in private for celebrating divine service after the forms of the Calvinists, in 1566, when the "Advertisements," a series of Canons enforcing uniformity in doctrines, forms of worship, ceremonies, and habits, were put forth by the Bishops, and sanctioned by the Queen's proclamation. These seceders were called *Brownists*, after their leader ROBERT BROWNE, who, however, towards the end of his life, returned into the bosom of the Church; as did also THOMAS CARTWRIGHT, who in 1570, when Margaret Professor of Divinity at CAMBRIDGE, had publicly spoken both against episcopacy and the English Liturgy, and in 1572 had joined the seceders.

210. In 1571 Convocation revised the Articles, (see § 206) and PARKER caused the insertion of the *twenty-ninth*, thus making the present *Thirty-nine* Articles complete; and the *Ratification* subjoined to them was also then added. An Act of Parliament of the same year required the subscription by the Clergy to such of the Articles as "concern the "confession of the true Christian faith and the doctrine of "the Sacraments," thus excluding the 19th, 20th, 35th, and 36th.

211. Pope PIUS V having in 1569 excommunicated ELIZABETH, and dispensed her subjects from their allegiance, and the bull of excommunication having been exhibited in LONDON the following year, Parliament in 1571 passed three laws, to defeat its effects on the Roman Catholics in ENGLAND. One law made it treason to call ELIZABETH an unlawful sovereign or a heretic; another made it treason or liable to a *præmunire*, to introduce papal bulls, or to seek a reconciliation with ROME; by the third the property of emigrants was forfeited under certain conditions. These laws were kept *in terrorem* over the Roman Catholics without being put into operation till 1577, when the partisans of MARY Queen of Scots, then confined by ELIZABETH, began to be active to procure her liberation and accession to the throne of ENGLAND.

212. At the death of PARKER in 1575, GRINDAL succeeded to the primacy. But having attempted in the following year to restore *Propheesyings* on a better plan than formerly, and written a severe letter to the Queen when she desired him to put them down, he was suspended, and the primacy offered to WHITGIFT, who declined it during the life of the lawful possessor. GRINDAL was restored shortly before his death, which occurred in 1583. The new Primate, in order to enforce more strict conformity, required the subscription by the Clergy of the

*three Articles*, standing at present in the *thirty-sixth Canon*, viz. 1. Affirming the King's Supremacy, and denying the jurisdiction of any foreign prince in ENGLAND; 2. Accepting the Book of Common Prayer; 3. Acknowledging the Thirty-nine Articles to be agreeable to the Word of God. These Articles are still required to be signed at Ordination.

213. In 1585 a law was passed compelling all Jesuits, (see § 160.) who would not take the oath of supremacy, to quit the country on pain of death. The same year was also marked by the publication of HOOKER'S *Ecclesiastical Polity*, still a standard work on Church-government, written by him when Master of the Temple, to defend himself against a party formed there in favour of one TRAVERS, who had long been evening lecturer, and was disappointed of the Mastership, chiefly on account of his holding strong Calvinistic doctrines.

214. The year 1587 was made remarkable chiefly by the BABBINGTON Conspiracy, and the execution of MARY, Queen of Scots; and the year after by the threatened invasion of England by the *Spanish Armada*. The Roman Catholics behaved with the most patriotic spirit, with few exceptions, and joined heartily in the defence of their country against the common enemy. The puritan party, however, took the opportunity of the external danger, to increase the internal divisions and troubles. They especially published writings in which they abused the Bishops and Episcopacy in general. From the object in view the writer of the most notorious of these publications adopted the fictitious name of MARTIN MARPRELATE, which afterwards became proverbial for all writers in the same tone. In 1593, when a new alarm was raised of foreign invasion, very severe laws were enacted affecting both the above extreme parties. Thus all were compelled to attend their parish Church on pain of imprisonment; and

perseverance in non-conformity was punished with banishment, and the punishment of felons in case of unauthorized return to ENGLAND. Their property also was placed under sequestration. *Popish recusants* were forbidden to quit their place of residence on pain of forfeiture of their property; and if this was below twenty marks per annum, or £40 real property, they were expelled the country, and on their return punished as felons.

215. A dispute having arisen at CAMBRIDGE, in 1595, concerning *absolute predestination* and *reprobation*, Archbishop WHITGIFT, with some of the other bishops and divines, drew up at LAMBETH Palace *nine Articles*, affirming the *absolute predestination of a certain number* which can neither be increased nor diminished; and that *all not included in this number will be necessarily damned* for their sins. As a consequence of this doctrine they also denied that "we may depart from grace given" *either finally or totally*; and such a clause the puritans desired to have introduced into the 16th Article at the beginning of the next reign. (see § 233.). These Articles were by many considered contrary to the letter, and were so certainly to the spirit and tone of the *Thirty-nine Articles*; and consequently, instead of allaying differences, they tended only to excite stronger objections. Some writers say they were on that account suppressed by authority; but as they had never received the sanction of law or of any lawful authority, this could not have been necessary.

216. ELIZABETH died in 1603, and was succeeded by JAMES I, son of MARY queen of Scots. The new doctrines of the Reformation had been early introduced into *Scotland*; and the opposition of the nobles to king JAMES V, the father of MARY, having led him to form a close alliance with the clergy, with the violent and bigoted Cardinal BEATON at their head, the discontented nobles naturally



sought the support of the Reformers. Thus the Reformation in Scotland assumed that spirit of resistance to the constituted authorities of the State, which finally led the Reform party to usurp a great share, and, for a time, the whole power, of the government. The burning of GEORGE WISHART, and the subsequent assassination of BEATON by the friends of WISHART, in 1546, led the Papists to invoke the aid of FRANCE, and the Reformers that of HENRY VIII. The failure of the negotiations for a marriage between EDWARD VI and the infant MARY, then queen of SCOTLAND, and her marriage to FRANCIS, the Dauphin of FRANCE, gave the latter country the preponderance in SCOTLAND. This induced the Reformers to conclude a formal compact for their mutual defence and support in 1557; and two years after they were greatly strengthened by the arrival of JOHN KNOX, whose energetic and indomitable character acquired him the title of the Founder of the Reformed Church of SCOTLAND. The impetuous eloquence of this man led his party to the commission of great excesses against the opposite party, and the support of ELIZABETH gave him the victory. Like CALVIN, whose disciple he was, he obtained a great influence both in civil and Ecclesiastical affairs; and he was enabled in 1560 to procure the sanction by the Scottish Parliament of the "Confession of Faith," which was finally approved by the General Assembly of the Church of SCOTLAND in 1647.

217. All parties entertained hopes of attaching JAMES to their own views. The Papists considered he was bound to avenge his mother and her religion; the Puritans relied upon the care they had taken to instil their doctrines into his mind from earliest infancy; the English Episcopalians, though at first somewhat doubtful, were soon reassured by the reply of JAMES to their deputation sent to congratulate him on his accession. He promised to maintain the Church



of ENGLAND as established in the reign of queen ELIZABETH.

218. The king summoned a conference at HAMPTON COURT between the Episcopalians and Puritans, in January 1604. His Majesty presided; and his anxiety for information on the disputed points, his truly wise remarks, his counsel of moderation and dignified bearing, astonished all, silenced the most violent, and gave him a decided and natural superiority in the conferences. The explanations given by the bishops, were perfectly satisfactory to the king. The only alterations finally made were, that the rubric in *Private Baptism* should no longer allow midwives or laics to administer this sacrament, and that the present explanations of the sacraments should be added to the Catechism. (see § 197.).

219. Convocation in the same year drew up a body of 141 canons, which were sanctioned by the royal assent. These still form the code of Ecclesiastical law, but are binding only on the clergy, since they have never passed through Parliament. Many of them have even been abrogated by other enactments of subsequent Parliaments. Parliament passed an Act making alienations of Church property illegal for the future; and the existing statutes against Jesuits and popish recusants were also renewed. JAMES also in several Proclamations insisted on the strict observation of the laws against nonconformists.

220. Some of the Roman Catholics, seeing all their hopes of JAMES blasted, now entered into the diabolical conspiracy which framed the Gunpowder-plot. It would be uncharitable and unfair to cast the blame of this dark scheme upon Roman Catholics in general, either individually or collectively. Yet the heads of that body having assumed the responsibility of this atrocity, more horrible if possible than the massacre of ST BARTHOLOMEW,

by canonizing GARNET the Jesuit, the chief mover in it, as they had before done by a public thanksgiving in ROME for the success of that other deed of horror, it is impossible to avoid attributing to their peculiar tenets, at least as they were then understood, the tendency which led men to plan and execute such enormities, and glory in them afterwards.

221. The consequence of this event was the enactment of severe laws against Roman Catholics, which have only been repealed in our days. Popish recusants had to pay £20 per month, or two-thirds of their property at once, whilst continuing so. If attending their Parish Church, they must take the sacrament at least once a year, under heavy penalties. They must take the oath of allegiance if called upon by bishops or justices of the peace, on pain of imprisonment or a præmunire. Conversion to Rome was made treason. Rewards were offered for informations against recusants harbouring priests. They were forbidden to come within ten miles of London, if not authorized to trade there; to exercise the professions of physicians and apothecaries, or barristers and attorneys; to hold commissions in the army or navy; to be teachers of youth; to be married, christened, or buried by any rites but those of the Church of ENGLAND; to send their children to receive their education abroad; or to inherit property without taking the oath of allegiance. In consequence of these laws twenty-eight priests, and seven laymen were executed, and a great number banished.

222. In this reign the last burning in Smithfield for religion took place, in the person of an enthusiast named BARTHOLOMEW LEGATE A. D. 1611. In the same year also a man named WIGHTMAN was burnt at LITCHFIELD.

223. In the beginning of this Century, a Dutchman named HARMENSEN, which was Latinized into ARMINIUS, a

minister at AMSTERDAM, and afterwards Professor of Divinity at the University of LEYDEN, began with great learning and ability to oppose the Calvinist doctrines of *absolute predestination*, and *the divine decrees*. Hence arose great controversies, not only in HOLLAND, where Calvinism prevailed then as now, but also in all other Protestant countries. ARMINIUS died in 1609, but his followers continued the controversy; and not content with the original doctrine of their chief, that Christ died for ALL men, they added other new articles, as, that no individual ought to be punished by the magistrate for his religious opinions merely, if he live peaceably, and obey the laws. Some of them even adopted SOCINIAN views, denying the divine attributes of JESUS CHRIST. When neither the Prince of ORANGE, nor GROTIUS, and other eminent men, could restore peace and forbearance towards one another between the opposing parties, a synod was summoned at DORT in 1618, at which eminent divines of various countries, especially from ENGLAND, attended. The latter had great influence by acting with the same moderate spirit embodied in our Articles. The Arminians objecting to the mode of proceedings adopted, declined entering upon the argument, and were condemned by their opponents without being heard. There were especially *Five* points decided:—

1. Predestination and Election.
2. Redemption by the death of Christ.
3. Human Corruption.
4. Method of Conversion to God.
5. Final perseverance of saints.

It is worthy of observation that on these points, except the second, our Articles are cautious and temperate.

224. When JAMES became anxious to secure a Spanish princess for his son, he not only left his son-in-law,

FREDERIK, the Elector Palatine, then engaged in the thirty years' war, (see § 160) to be stripped of all his possessions, by AUSTRIA ; but also sought to relieve his Roman Catholic subjects of the severity of the penal Acts. He also in 1622 forbade preaching on any subjects except those treated of in the Homilies, Articles, and Catechism. By these proceedings he gave a religious colouring to that discontent which broke out in such a tempest over his son's head.

225. CHARLES I succeeded his father in 1625 ; and the failure of his Spanish marriage-negotiations making him ill disposed to the Roman Catholic party, he attached himself closely to the Church of England, and carried on the government to a great extent through its ministers. They had to preach in favour of his *forced loans*, which were to enable him to dispense with Parliaments ; and the advice of WILLIAM LAUD, Bishop of LONDON, and from 1633 Archbishop of CANTERBURY, was almost implicitly followed in every thing. This prelate was strongly opposed to the doctrines of the Calvinists, and in a treatise, which he published in 1625, openly maintained the Arminian views. The state of public opinion of the time, coupled with his known influence at court, caused such an outcry against these threatened innovations, that to allay the discontent the king issued a Proclamation in the following January, declaring, "that his majesty would admit of no innovations in the doctrine, discipline or government of the Church, and therefore charges all his subjects, and especially the Clergy, not to publish or maintain, in preaching or writing, any new inventions or opinions, contrary to the said doctrine and discipline established by law, &c." LAUD employed this proclamation to suppress all Calvinist writings, and licensed only those that favoured his own Arminianist opinions. He also induced the King in 1628 to reprint the Articles with

the *Declaration* which is still prefixed in the Prayer Book, but without any signature or date; which has given rise to disputes whether it was composed in the reign of CHARLES or in the preceding reign. The injunction in this document, to take the Articles in their "literal and grammatical sense," was considered by the Arminians as favourable to their views.

226. Another favourite point in LAUD's ambition was the establishment of one united Church in all GREAT BRITAIN and IRELAND; and the unflinching perseverance and regardlessness of all opposition, with which he set about to effect his purpose, ultimately brought both him and his master to the scaffold. For it was this that set the Parliament against the king; especially when the opposition in Parliament determined the king and his advisers to dispense with Parliaments altogether. Thus the injudicious perseverance of LAUD caused the commission of one fault after another: it acted in determined opposition to the prevailing spirit of the age in ecclesiastical affairs; it suppressed Parliamentary opposition by the suppression of Parliamentary government itself; it thus led to arbitrary taxation which excited the people of England to assert their ancient privileges; it offended by arbitrary measures the still unsubdued sense of religious and political independence both in SCOTLAND and IRELAND; and the universal discontent and accumulated troubles, thus stirred up on all sides, brought on the ruin of the Church and the Monarchy.

227. It is unnecessary here to trace the events that succeeded each other so rapidly, till the Restoration of Charles II in 1660. The horrors of civil war and the prostration under military despotism, the hypocritical Uniformity of Puritanism and the distraction of all Christian Unity under the Independent regimen, have not been able to

efface the primitive purity of Gospel doctrine, and the truly Apostolical moderation, which the holy sincerity of the Fathers of our Reformation has engrafted on the religious feelings of the British people.

228. The Convention-Parliament, as it was called, which recalled CHARLES, confirmed the Clergy ordained previous to December 25, 1659, though without Episcopal Ordination; and all incumbents instituted on a lawful vacancy. Nine of the Bishops, deposed under the Commonwealth, survived; thirteen were consecrated in the course of the year; and four sees, having been kept vacant in the hope of inducing BAXTER and other leading non-conformists to accept them, were filled up in the beginning of 1661. All incumbents, who had been deprived, entered at once again into their benefices; as did also heads and fellows of Colleges, who had been ejected.

229. CHARLES had issued a declaration from BREDA in HOLLAND April 14, 1660, in one clause of which he had promised to appoint a commission to enquire into Ecclesiastical affairs. This commission was appointed March 25, 1661, and held its first meeting at the SAVOY Palace, April 15th. It consisted of twelve Bishops and twelve Non-conformist divines. The predetermination on the part of the Bishops to yield nothing material, and the captious spirit of the other party, especially with regard to the Liturgy, which they chiefly objected to, caused the four months originally assigned to these conferences to elapse without any agreement between the parties; and thus a most favourable opportunity (it is to be hoped not the last) was lost, of uniting perhaps the whole Protestant body of the nation into one national Church.

230. Convocation, which assembled in May 1661, is chiefly to be noticed for passing a subsidy of four shillings in the pound; the last time the Clergy taxed themselves,



having ever since paid the same taxes as the rest of the people, a custom introduced under the Commonwealth, and found to act well.

231. In 1662 was enacted the last Act of Uniformity, which required all the beneficed Clergy to declare their assent and consent to everything contained in the Liturgy; and if they neglected to do so before the 24th of August, they were *ipso facto* deprived. Two thousand incumbents thus lost their preferments. The Act also now decided with regard to the Church of ENGLAND, that those, who had not received Episcopal Ordination, should not hold preferment or administer the Lord's Supper. Subscription was also required to a declaration "that it is unlawful to "take up arms against the king on any pretence what-ever."

232. The *Corporation Act* of 1661 imposed the oaths of supremacy and allegiance, and against taking up arms, together with the necessity of taking the Lord's Supper in the form of the Church of England, previous to entering on any Corporation-office. The *Conventicle Acts* of 1664 and 1670 forbad, under fine and imprisonment, attendance at any conventicle. The *Five-Mile Act* of 1665, prohibited non-conformist ministers from coming within that distance from any place where they had officiated.

233. When CHARLES' extravagance and licentiousness made it necessary for him to yield to the influence of the French king, exercised by a French woman, whom CHARLES had created Duchess of PORTSMOUTH, he began to grant toleration to all persuasions, but chiefly intended to favour papists. A. D. 1672. He had himself in exile been brought up by Roman Catholic teachers; and though in his most licentious years he had little or no religion, as his life advanced and he came under the influence of Roman Catholics, he is said to have been sincerely attached to that

Church. The knowledge of this excited a strong spirit of opposition in Parliament; and the Commons in 1673 pronounced his Declaration of Toleration, published the year before, illegal. The anti-papal spirit was roused again among the people, and showed itself in the ready belief in popish plots, pretended to have been discovered by one Dr. TITUS OATES. In the midst of this excitement, 1678, an Act was passed by both houses of Parliament excluding papists from both houses, by imposing the oaths of supremacy and allegiance, and a declaration against transubstantiation, on all members and peers, before taking their seats. In the same year the Habeas Corpus Act was passed.

234. Such was the state of public opinion, when the headstrong and bigoted JAMES II succeeded his brother in 1685. His open violation of every safeguard of civil and religious liberty disgusted the nation, the Parliament, and the army; till at length, deserted by all, he was obliged to avail himself of the connivance at his escape from the country, and from a people which regarded him with too great contempt to deem him worthy of the fate of his father.

235. WILLIAM III, son-in-law of JAMES II, who had been called in by many of the most influential men of the nation, and was universally received as the deliverer of England from Popery and a French yoke, was a determined opponent of Popery, and of Louis XIV, king of FRANCE. His government, however, during JAMES' lifetime was by many only considered as a rule *de facto*, and not *de jure*; and on this ground eight bishops, and about 400 of the clergy refused to take the oaths to him, and were deprived as *non-jurors*. A Toleration Act was passed, giving entire liberty of worship to all dissenters except the Roman Catholics. But a Commission, issued in 1689, to make such alterations as would satisfy the non-conformists,

who had been greatly instrumental in bringing about this *Revolution*, failed through the opposition of the Lower House of Convocation, though the Bishops were in favour of concessions. Thus, though in SCOTLAND Episcopacy was abolished in 1589, the Episcopal Church of ENGLAND has retained its vitality in the face of every opposition and danger. And though we may regret that the spirit of dissent should have been so long kept up by continued exclusion, when timely concessions might have led to the comprehension of the dissenting body in the Church; yet if we consider the character of those times, we must perhaps conclude, that concessions then made would have led ultimately to the entire subversion of acknowledged Church principles. Let us hope, that Providence will yet lead all Protestant Britons to see the necessity of forming one compact phalanx, to face the again rampant spirit of the Romam Propaganda!

# COMMON PRAYER.

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## INTRODUCTION.

236. FROM the earliest times it was the practice among the Jews to offer up prayers in pre-composed, set forms only; and this practice continued till the time of our SAVIOUR, and was adopted by him, and followed by his Apostles and the primitive Christians. The earliest set form used in solemn worship, found in the Scriptures, is MOSES' hymn on the deliverance of the ISRAELITES from the Egyptians at the RED SEA, which was sung in alternate strains, by MOSES and the men on one side, and by his sister MIRIAM and the women in response. (Exod. xv.). And among other set forms prescribed by MOSES upon God's command, we have a form for the expiation of an uncertain murder, (Deut. xxi. 7.) to be used by the elders of a city. The whole Book of Psalms also was used as a set form from the time of DAVID, who appointed the Levites "to stand every morning to thank and praise the "Lord, and likewise at even." (1 Chron. xxii. 30.). It is also an established fact, that the Jews have always continued, down to the present day, to use set forms of prayers. Our Saviour, therefore, who constantly attended in the

synagogues, must have joined in these set forms then in use. He also gave a set form of prayer to his disciples, which, we find, was used by them from the earliest time: though some pretend that he gave it only as a model; an idea which seems to be sanctioned by the translation of *οὕτως* in our version by "*after this manner,*" instead of more correctly "*thus.*" (Matth. vi. 9.). The objection founded on the omission of the *Doxology* in Luke xi. 4., which is therefore considered by the objectors as an interpolation in Matthew, applies equally to the argument of its being a *model* for prayers, as of its being a *fixed form*. It is also alleged that CHRIST only gave it for a time, till they should be aided in their prayers by the Holy Ghost, when they were to pray in his name, which hitherto they had not done; and that therefore in the Acts of the Apostles it is not mentioned, though other prayers are. But if this institution be considered as temporary, the same view may be taken of CHRIST's other institutions. And as for praying in his name, that means nothing else than in his *mediation and atonement*; and we can only call God *Our Father*, in the name of CHRIST, as joint heirs with him. Further, in the Acts, every where except in two places, (i. 24, and iv. 24), it is only said that they prayed; which may include the repetition of the Lord's Prayer, which we know was always used somewhat later. TERTULLIAN calls it the prayer appointed by law (*legitima*), said before other prayers, as a foundation for them. CYPRIAN also says, no prayer is more spiritual and true. CHRYSOSTOM, AUGUSTINE, and others mention it as *necessary for all*, and used always at the Lord's Supper. Therefore this precomposed set form was used in the primitive Church. And from 1 Cor. xiv. 26, Eph. v. 19, Col. iii. 16, it appears also, that joint Psalmody was instituted by the Apostles, as a constant part of divine service. Again, at Acts iv. 23, we are told

that the assembled brethren, on the return of PETER and JOHN from the Council, "lift up their voices *with one accord*, and said," &c.; which shews that the *form* there used must have been familiar to all. Lastly, JUSTIN MARTYR mentions κοινὰ εὐχαί, *Common Prayers*, (Apol. i. 65.). ORIGEN in his treatise against CELSUS speaks of εὐχαὶ προσταχθεῖσαι, *constituted prayers*. CYPRIAN, in his work on the *Lapsed*, has *Preces Solemnnes*. EUSEBIUS, in his life of CONSTANTINE the Great says, the latter used in his Court εὐχαὶ ἐνθεσμοί, *authorized prayers*. There were also Liturgies in use in different Churches, attributed to ST PETER, ST MARK, and ST JAMES; and later some by BASIL, (A. D. 370.); AMBROSE, (A. D. 374.); CHRYSOSTOM, (A. D. 390.). Hence it is sufficiently evident that precomposed set forms of prayers and praises were the great feature in the public worship of the primitive Church.

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## THE ENGLISH LITURGY.

237. It is not known what particular forms were in use among the earliest Christians in this Country. But in the beginning of the *fifth* Century, when the aid of some Gallican Divines was called in against the Pelagian heresy, (see § 166.), these are said to have introduced the Gallican Liturgy, derived, as is supposed, from ST JOHN, or from his disciple POLYCARP, who sent over IRENÆUS to Christianize Gaul. (see § 58.). The Liturgy used most extensively here, especially in the Southern half of ENGLAND, during the middle ages, was the SALISBURY *Missal*, from which much was transferred into the books compiled at the Reformation. The earliest of these were called *Primers*, the first



being one by WILLIAM MARSHALL, Archdeacon of NOTTINGHAM, put forth, but without authority, in A. D. 1535. Next followed the Bishops' Book (see § 187.) composed by a Committee of Convocation in 1537, containing the Lord's Prayer, the Ave Maria, the Creed, the Commandments, the Seven Sacraments, and some other pieces, reprinted with alterations in 1540 and 1543. In 1539 appeared also a Primer by HILSEY, Bishop of ROCHESTER. In 1544 were published some prayers for processions and Litanies, in English; and in 1545 appeared the *King's Primer*, containing the Lord's Prayer, the Creed, the Commandments, and the Litany with petitions to angels, saints, and martyrs, and for deliverance from the tyranny of the Pope. It also contained the Venite, the Te Deum, (which was first composed by AMBROSE, Archbishop of MILAN, for the baptism of AUGUSTINE in the latter half of the fourth Century), and some hymns and collects, in English.

238. In 1548 was published a short Communion Service, in English, to be used by the priest in administering the Sacrament to the people in both kinds, after having gone through the Latin Mass. To it was added an exhortation to mutual charity as regards confession to a priest, which was left optional. The year after a full Liturgy in English was issued. The Morning and Evening Service began with the Lord's Prayer, and the prayers for the king, the royal family, and the Clergy were wanting. The Litany was not ordered to be read on Sundays, and still contained the petition against the tyranny of Rome. An Introit or Psalm was appointed to be sung, as the priest went to the altar to celebrate the Communion. The Commandments were not yet used in the Communion Service, and in the praise for the Saints the Virgin was named. The bread and wine were to be consecrated by the sign of the cross, and a prayer was offered up for their sanctification by

the Spirit and Word of God. Only the first of the present presentation sentences, pronounced on administering the bread and the cup respectively, was inserted, and water was mixed with the wine. In Baptism, *exorcism*, (see § 83.) the *chrism* or anointing with oil, and the *chrisom* or white garment, were directed to be used, the baptismal water to be consecrated once a month, and the child to be thrice dipped. The Catechism was without the explanations of the Sacraments, (see § 197.), and only part of the Confirmation Service was inserted, and that without the *promise*; and the sign of the cross was directed to be used. In Matrimony money was to be given to the bride with the ring, and the sign of the cross used. In the Visitation of the Sick TOBIAS and SARAH from the Apocrypha were named, the sign of the cross was used, and chrism, if the sick desired it. In the Burial Service there were prayers for the dead, and the Eucharist was to be celebrated at funerals. The priests were to wear the surplice in Churches, and to add the hood when preaching, or at all times when officiating in Cathedrals. The Bishop at Communion to wear a *rochet*, with surplice or *albe*, (the latter being a white linen garment kept close to the body by a girdle or sash), and the vestment or *cope*, which was a coat without sleeves, and was often richly embroidered, in imitation of the robe put on our Saviour in mockery. The cope corresponded to the *collobium* of the Latin, and the *σάκκος* of the Greek Church. The Bishop's pastoral staff was to be carried by himself or his Chaplain. Kneeling, crossing one's-self, and knocking on the breast, were left optional. The Collects, Epistles, and Gospels, were almost all taken from the SALISBURY *Missal* before mentioned; as was also the Litany, from which however a great number of superstitious invocations to the Virgin, and many saints, were expunged. Much also was derived from a work called

“Consultation about Religion,” drawn up by MELANCTHON and BUCER for HERMANN, Archbishop of COLOGNE.

239. In 1550, the Ordination Service was put forth, framed by a Committee of Divines from that of the Roman Church, most of the questions to the Candidates being newly inserted. The portions of Scripture read, and the oath of supremacy, are different from the present. It was reviewed and altered two years after, when it was adopted into the reviewed Prayer-Book.

240. The superstitions that had been allowed to creep into the Liturgy made a revision of it necessary in 1552, when CRANMER and other Divines, with the advice of BUCER and PETER MARTYR, made the following alterations. The introductory Sentences, the Exhortation, Confession, and Absolution, were added at the opening of the daily services, and were probably taken from the Liturgy of a Congregation settled at GLASTONBURY in connexion with the Reformed Church of STRASBURG, which had been published in the preceding year. The Litany was now ordered to be read on Sundays; the Introit was omitted, as were also the the name of the Virgin in the praises for the saints, the sign of the cross in consecrating the bread and wine, and the mixing of water with the wine. The invocation of the Word and the Holy Ghost was also struck out, but has since been restored in the American Church. The second clauses of our present presentation sentences were ordered instead of the first; and kneeling was enjoined in receiving the Sacrament. In baptism, exorcism, the chrism, the chrisom, and trine immersion were discontinued, and water consecrated for the occasion as at present. The sign of the cross was omitted in Confirmation and Matrimony, as also the giving of money to the bride. In the Visitation of the Sick, the sign of the cross, the chrism, and the mention of Tobias and Sarah were omitted; as were the prayers

for the dead and the Eucharist at funerals. The albe and cope were also now forbidden. Some of the prayers now used towards the conclusion of the daily Services stood at the end of the Litany, and those for rain and fair weather at the end of the Communion Service.

241. The Act of Uniformity, passed in the first year of queen ELIZABETH, restored, as we have seen (§ 204.), the Second Prayer-Book of EDWARD VI, but the vestments were retained as ordered in EDWARD'S first Book; which by the Act of Uniformity of CHARLES II, 1662, are still lawful, though universally discontinued. The following alterations also were effected in the Book itself: some Sunday lessons were altered; in the Litany, the petition against the tyranny of ROME was omitted, and that for the Queen altered; in the Communion Service, both the clauses of the presentation sentences of the two Books were conjoined as at present. The present prayers for the king and clergy were now first added.

242. At the HAMPTON COURT Conferences, in 1604, some alterations were made, which were not sanctioned by any legal authority, but by royal proclamation only. They consisted in the addition of the Thanksgiving for fair weather and some others, of the explanations of the Sacraments added to the Catechism by Dr. JOHN OVERALL, and the insertion of the words "lawful minister" in the rubric before Private Baptism, to prevent the christening being performed by midwives or laymen, as had been the custom in case of imminent danger of a child's dying.

243. An edition of the Prayer Book was issued in 1638 in which there were many slight deviations from former editions, chiefly verbal; and these changes were imputed to Archbishop LAUD, whose desire to bring about a reaction in the Church caused them generally to be looked upon with great suspicion and displeasure. Thus the word

*Minister*, was almost everywhere changed into *Priest*, besides several other arbitrary alterations. These would probably not have been taken so much into account, had not people's suspicions been excited by LAUD's attempt to force upon the people of SCOTLAND a Liturgy, containing some superstitions long discarded, and expressions particularly offensive to the Scotch, especially in the Communion Service.

244. At the Restoration, Convocation was authorized by the King's letter to review the Common Prayer. The Services for the 29th of May and the 30th of January, and the order of Baptism for persons of riper years, (become necessary through the neglect of that Sacrament during the Commonwealth,) were now added; as was likewise the Form of Prayer to be used at Sea. In the following year, 1662, Parliament introduced the following further changes. The authorized version of the Bible was adopted everywhere, except in the Communion sentences, the Commandments, and the Psalms, where TINDAL's version was retained, as being clearer and smoother, though not so accurately translated. The Morning and Evening prayers were separated, and the *five* last prayers added to each, being taken from the end of the Litany. The Occasional Prayers were also separated from the Litany, and that for Parliament, that for all conditions of men, the general Thanksgiving, and that for restoration of peace at home, were added, together with the *two Ember Prayers*, the latter of which was taken from the Scotch Liturgy. Some new collects were inserted, others interchanged or verbally altered. The Exhortations for the Communion were considerably altered, and ordered to be read the preceding Sunday; and notice was required from communicants the day before. The last *five* prayers in the Visitation of the Sick were also now first added. At Confirmation, the consent of the curate was made necessary, unless the Bishop especially dispensed

with it; and this rite was no longer indispensable in order to be admitted to the Lord's Supper. The Minister was at his own discretion to use the Absolution for the Sick, if the latter "humbly and heartily desire it." The Churching of women may be read from the Desk instead of the Communion-table, as is still the custom in some places; and the Psalms were also changed in this Service. A new-married couple need not, as before, receive the Communion. Lastly, the Baptismal font was, at the Ordinary's discretion, to be placed in any convenient position, other than the porch of the Church; and in the Catechism, the words: "because they promise them both by their sureties," were substituted for: "they do perform them by their sureties who promise etc."

245. The friendly feeling and the patriotism, shown during the reign of JAMES II by the Protestant Dissenters, as well as the Calvinistic prepossessions of WILLIAM III, made it desirable at the Revolution of 1688 to make another attempt at conciliation and comprehension. In 1689, therefore, a Commission was issued to consider the necessary alterations in the Common Prayer, the Canons, the constitution and powers of the Ecclesiastical courts, and some other matters. A series of recommendations were consequently proposed to Convocation, which the Upper House were willing to take into consideration; but the factious spirit that soon showed itself in the Lower House caused the session to be closed very early without any thing being effected. The alterations proposed have nearly all been carried out in the American Liturgy. They consist chiefly in the following particulars. The lessons from the Apocryphal Books are omitted, and the others differently divided. Repetitions of the Lord's Prayer, the Creeds, the *Gloria Patri*, and other parts of the daily services are avoided, and these omissions shorten the time of the service which, is especially desirable,



without breaking up the Offices as now used. The Absolution of the sick is likewise omitted, as is also the Athanasian Creed. The Psalms are left to the selection of the Minister. Other omissions are, the Communion, and the twenty-first Article, and the last Rubric but one in public Baptism of infants.

246. Since the Revolution no further attempts have been made to alter either the doctrines, or formularies and ceremonies, of the Church of England. But there has for some time been a great party in the Church desirous of modifying the services of the Prayer Book, as to their length, and certain other points; and this desire has recently been heightened and extended by the insidious attempts of a small but active party, to explain certain rubrics and incidental expressions as capable of bearing a sense wholly inconsistent with the doctrines of the Thirty-nine Articles. And to correspond with the supposed *implicit* sense of the rubrics, the Articles themselves have been interpreted in what has been termed a *non-natural sense*.

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## ON THE CREEDS.

247. THE earliest Creeds with which we are now acquainted are found in IRENÆUS' treatise *against Heresies*, (I. 10. 1) and in Tertullian's book *de Præscript. Hæres.* cap. 13. Most of the Articles in that which is now commonly called *the Apostles' Creed*, and is read in the ordinary Morning and Evening Prayers, are found in the Epistles of IGNATIUS (see § 53); and the whole of it in the works of AMBROSE, Archbishop of MILAN, and of RUFINUS a Presbyter of AQUILEIA, both of whom lived towards the end of the *fourth* Century. From this, however, are to be excepted the

Articles: *He descended into hell, the Communion of Saints, and the life everlasting*, which were not added till the *fifth* Century. It was called in Latin *Symbolum*, either from *συμβάλλω*, to cast together, (according to an ancient legend,) because the Apostles each put in an Article; or from the military sense of the word, a *watchword*; or most probably from the symbols or secret signs, communicated to persons on being initiated in the Pagan mysteries. The public repetition of it during public worship began in the *sixth* Century, being introduced by PETRUS GNAPHEUS, Bishop of ANTIOCH.

248. The Creed, which passes under the name of ATHANASIUS, was certainly not composed by that ancient divine, but by VIGILIUS, Bishop of THAPSUS, in Sicily, in the fifth Century; or as some say, by HILARY, who was Bishop of ARLES in France, about A. D. 430. It was supposed to comprehend all the doctrines maintained by ATHANASIUS. This Creed has been obnoxious to many sound Churchmen, on account of what are called the *damnatory clauses*. These however, are to be considered as extending only to the holding of the *Catholic Faith*, which is stated in the third and fourth clauses to be *this, that we worship one God in Trinity, and Trinity in Unity: neither confounding the persons nor dividing the substance*. From thence down to the twenty-sixth clause or verse is a mere illustration, as a sermon on a text. This is shown by the tenor of the 26th verse, which thus resumes the thread dropped at the *fourth* verse: So that &c. (see Wheatley on the Common Prayer, chap. III. Sect. 5).

(On the NICENE CREED see § 94.)

## ON THE LESSONS.

249. IN the Synagogues of the Jews, at the time of our Saviour and his Apostles, the Books of MOSES and the Prophets were read every Sabbath day, as appears from the Acts of the Apostles, chap. xiii. 15 and xv. 21. This custom seems to have been kept up among the early Christians in their meetings for worship, with the addition of the writings of the Apostles and Evangelists. Thus JUSTIN MARTYR, in his first Apology, chapter 67, says, it was a custom in his time to read lessons from the *Prophets* and *Apostles* in the Christian assemblies. In the *fourth* Century the Council of LAODICEA ordered Lessons from Scripture to be mingled with the Psalms. There were *Lectionaries*, containing the Scriptures divided into portions appointed to be read from day to day. Our Church directs the Old Testament to be read for the *first lessons*, in such a manner that the whole is read through *once in the year*, with the omission of the Books of Chronicles, (because they contain nearly the same as those of SAMUEL and Kings), and the Song of SOLOMON (the *literal* sense of which makes it unfit for public reading during the time of congregational worship, wherefore the Jews were prohibited from reading it till they were thirty years old), and also many chapters of EZEKIEL, on account of their obscure mystical meaning. The book of ISAIAH is read as Advent approaches, instead of in its regular order, since the direct prophecies of this book, pointing to the coming of the Saviour, are specially fitted to prepare us for the consideration of that event. The Apocryphal books are nearly all taken in after the Canonical books, and before ISAIAH is begun, being read by the Church "for example of life and instruction of manners" but yet are not applied "to establish any doctrine." The

*second lessons* are taken from the New Testament, which is thus read through *three times in the year*. The book of Revelation alone is excepted, of which only the *first* and *last* Chapters are read on the festival of ST JOHN the *Evangelist*, and part of the *nineteenth* on *All Saints' day* (November 1).

250. On Sundays a special course of lessons are appointed, beginning on Advent Sunday with ISAIAH, as before said; and Genesis is begun on *Septuagesima* Sunday, since the account of the Fall of man is best adapted to the *penitential* season of Lent. The *Second* lessons are not varied for Sunday. On Festivals special lessons are appointed, bearing some reference to the day; and the first lessons are often taken from the Apocrypha. Since the Church has not appointed any lessons from the Apocrypha for any Sunday in the year, therefore, if any Festival, for which the lesson is taken from the Apocrypha, should fall on a Sunday, this Apocryphal Lesson ought not to be read, but that appointed for the Sunday.

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ON THE

COLLECTS, EPISTLES, AND GOSPELS;  
AND ON FESTIVALS.

251. THE *Collects* are short prayers, so called, either because used when the people are *collected* together, (a *populi collectione Collectæ appellari cæperunt. Alcuin.*); or because they are *collective* or comprehensive summaries of petitions; or because they are collected from the corresponding Epistles and Gospels. They are so short, as indeed are almost all the prayers of our Liturgy, after

the model of our Lord's Prayer. Most of them were in use before A. D. 492, when Pope GELASIUS arranged them and added some new ones, as did Pope GREGORY *the Great* a century later. The Epistles and Gospels are supposed to have been selected by JEROME, about A. D. 378. They by their contents divide the year into two parts: from Advent to Trinity Sunday CHRIST's earthly life is commemorated; the remainder teach us to follow his example. Some of the Collects were made new at the Reformation, and some of the Epistles and Gospels changed.

252. *Advent* Sunday, the opening of the Ecclesiastical year, commemorates the coming of the Saviour in the flesh.

*Christmas* is the supposed anniversary of the birth of JESUS CHRIST, the true day and month being unknown, and the year, through some early chronological error, being properly *four* years before the commencement of the Christian era, as now we reckon.

The *Epiphany*, is the *Manifestation* of CHRIST to the Gentiles by a star. The manifestation of the Trinity at JESUS' baptism is also considered as being commemorated on this day. Catechumens were baptized on Easter and Whit-Sunday only in the Greek Church; but in the Latin Church baptism took place on this day also.

The first Sunday in Lent being *forty* days before Easter was early called *Quadragesima* Sunday; and hence those next preceding were called *Quinquagesima*, *Sexagesima* and *Septuagesima*, being considered in round numbers, 50, 60, and 70, days before Easter respectively.

*Ash-Wednesday* was also called *Caput Jejunii*, and *Dies Cinerum*, because on that day the great Lenten Fast begins, and the penitents appeared bare-footed before their Bishop, clothed in sackcloth, with ashes strewed on their heads.

*Palm-Sunday* is that next preceding Easter, commemorating the triumphal entry of CHRIST into JERUSALEM, when the people strewed palm-branches in the way.

*Maunday* Thursday, next preceding Easter, derives its name (*dies mandati*) from CHRIST's on that day ordering the preparation of the Last Supper.

*Good Friday* commemorates the Crucifixion, as Easter day does the Resurrection of our Saviour.

The *Rogation* days are three days before Ascension Thursday, and were first instituted in the *fifth* Century by MAMERCUS, Bishop of VIENNE, in France, as days for special supplication during some calamities; a practice afterwards followed by other Churches.

*Whit-Sunday* corresponds to the Jewish Feast of Pentecost, and commemorates the descent of the Holy Ghost upon the Apostles and disciples after CHRIST's Ascension. It derived its name in our language, either from *huit*, the French word for *eight*, being the *eighth* Sunday after Easter; or because the persons, baptized on that day in great numbers, wore the *white* garments (*chrisom*) customary in early times.

The *Purification* of the Virgin MARY commemorates the presentation of the infant JESUS in the temple, as a first-born male child, as commanded in the Mosaic Law (*Exod.* xiii. 13); and also the purification of MARY after childbirth (*Lev.* xii.). On this occasion the aged SIMEON declared our Saviour to be "*a light to lighten the Gentiles*" &c; wherefore the ancients considered themselves bound to light a great number of lamps or candles in their Churches, whence the day obtained the name of Candlemas.



## ADDITIONAL REMARKS.

253. THE word *Litany* is derived from *λειτουργία*, *to pray*, and therefore means a prayer or supplication, such as is appointed in the book of the prophet JOEL (ii. 17), and like the fifty-first Psalm, which may be called David's Litany. Our Litany agrees much with that of AMBROSE. Pope GREGORY *the Great* composed a *seven-fold* Litany, to be used in a *procession* of the people ranged in seven classes. This custom of chanting Litanies in processions was introduced about A.D. 400. The reason the Litany is used on Wednesday and Friday is, that those days began early to be specially observed as the days on which respectively our Lord was betrayed by JUDAS, and crucified.

The *Te Deum*, as said before (§ 228) was composed by AMBROSE for the baptism of AUGUSTINE. (see § 108.)

The *Benedicite* is taken from the Song of the Three Children, one of the books of the Apocrypha.

The *Ember* days are the Wednesday, Friday, and Saturday after : 1st, the first Sunday in Lent ; 2d, the feast of Pentecost ; 3d, the fourteenth of September ; 4th, the thirteenth of December. They are so called from the word *embers* ; for being set apart as days of humiliation and prayer for blessings on the four seasons of the year, and especially on the *ordinations* which in course of time came to be held at these periods, the people fasted, and covered themselves with ashes ; and after their fast they baked cakes on embers, which were called ember-bread.

The word *Amen* is Hebrew, and signifies : *so be it* ; and it was repeated by the Jews at the end of prayers, blessings, and curses. Thus in Deuteronomy, chapter xxvii, where MOSES institutes the form of Cursing all breakers of God's commandments, he directs that after

every curse being pronounced by the Levites, the people shall answer and say: Amen. St PAUL also alludes to the custom of repeating that word, in response to the giving of thanks or blessings pronounced by the minister in a Christian assembly. (1 Cor xiv. 16.).

In conclusion, it is necessary to observe, that besides the *Benedicite*, above mentioned, the Church also uses in the course of its Services two sentences from the Apocryphal Books; namely, those immediately preceding the last two of the *Offertory Sentences* in the Communion Service.

# HISTORY

## OF THE

# ENGLISH BIBLE.

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254. WICLIFF published the first English Bible, which he translated from the Latin Vulgate. (see § 108.). The Latin idioms were so literally translated, as to make the English text often obscure. Portions of the Scriptures had been previously published in English by a hermit named ROLLE, and others, and were probably used by WICLIFF. WICLIFF'S Bible was of course in manuscript, since printing was not discovered till about A.D. 1430, and he died in 1384 (see § 180.). Printing was introduced into England by WILLIAM CAXTON soon after 1470; but the first books he printed not containing any date till 1477, the exact year is not known. However, WICLIFF'S Bible was prohibited, and so could not be printed. Sir THOMAS MORE (see § 184.) says on this head: "On account of the penalties ordered "by archbishop ARUNDEL'S (A.D. 1396-1414.) Constitution, "though the *old translations* that were before WICLIFF'S "days remained lawful, and were in some folks' hands had "and read, yet he thought no printer would lightly be "so hot to put any Bible in print at his own charge, and "then hang upon a doubtful trial whether the *first copy* of

“his translation was made *before* WICLIFF’s days *or since*.  
“For if it were made since, *it must be approved before the*  
“*printing.*”

255. This state of things in the reign of HENRY VIII accounts for the fact, that the English translation from the Greek Testament by WILLIAM TYNDAL was printed in FLANDERS in 1526; as were also his translations of the Pentateuch and the prophet JONAH. Soon after, he suffered martyrdom, and his labours were continued by GEORGE JOYE, another exile in the Low Countries, who translated the Psalms, Isaiah, and Jeremiah.

256. MILES COVERDALE, one of those Bishops who returned to ENGLAND on the accession of ELIZABETH, and assisted at the consecration of Archbishop PARKER (see § 205), made some corrections in the last named translations, and completed the whole Bible in 1535, though only from the Latin and other versions. This was further corrected in 1537, by JOHN ROGERS, who suffered martyrdom in MARY’s reign; at least, that which passed under the title of MATTHEW’s Bible is attributed to him, being published in England and France under a feigned name for fear of persecution.

257. In 1539, two Bibles were published; one by CRANMER, or at least under his auspices, a proclamation having been issued this year by the king, probably through CRANMER’s influence, directing the translation and allowing the free use of it to individuals. It was called the *Great Bible*, and CRANMER wrote a Preface to it; but it was little else than a reprint of MATTHEW’s Bible. The other Bible published the same year was by an eminent Greek scholar of OXFORD University, named RICHARD TAVERNER, who was induced to undertake it upon the suggestion of THOMAS CROMWELL, earl of ESSEX, Vicar-General, and Lord Vicegerent. (see § 185.). When in 1542 GARDINER, Bishop of

WINCHESTER, produced in Convocation a list of about one hundred words as being incapable of adequate translation, and therefore mistranslated in the Great Bible, and on that plea demanded the suppression of its general use, CRANMER, to avoid placing the correction of the alleged errors into the hands of the Bishops who were attached to popery, induced the king to commit the revision of it to the Universities. But in 1543 CRANMER seems to have been compelled to submit to a kind of compromise with his adversaries; for an Act of Parliament, passed this year, prohibited the free use of the Bible to all except persons of a certain standing in society, and on the other hand abrogated to a certain extent the practice of burning heretics. This Act, however, gave the king power to dispense with any part of it; and it appears that the Bible continued in the hands of the people to the end of this, and throughout EDWARD's reign.

258. In 1560, a new English Bible was issued at GENEVA, by a number of learned exiles resident there, who carefully conferred the old translations with the original texts. This was the first Bible that was divided into *verses*, as the Hebrew Old Testament had been since the time of EZRA; who, after the return of the Jews from the Babylonian Captivity, had divided it into *sections* and *verses*, to facilitate the translation of it into the Syro-Chaldee dialect, then spoken by all the Jews, who had forgotten the Hebrew tongue while resident at Babylon. The division of the Bible into *chapters* was first effected by HUGO CARDINALIS, who in 1240 composed the *first Concordance* to the Vulgate. The GENEVA Bible bears a close similarity to our present authorized Version. The men chiefly engaged in it were COVERDALE, KNOX, SAMPSON, GOODMAN, COLE, PULLAIN, and others.

259. In 1568, Archbishop PARKER procured a revision

of the Great Bible by the Bishops SANDYS, GRINDAL, PARKHURST, ALLEY, DAVIS, HORNE, GUEST, and COX, aided by GOODMAN, COLE, and other divines.

260. In 1604, during the HAMPTON COURT Conferences, a commission was issued to make a new translation. *Forty-seven* Divines commenced the work in 1607, dividing the whole in the following manner. A committee of ten Divines sitting at WESTMINSTER had assigned them the first part to the end of the Second Book of Kings; and another committee of seven at the same place, translated the Epistles of the New Testament. Two classes, of eight and seven respectively, sat at CAMBRIDGE, and took, the one, from the First Book of Chronicles to the beginning of ISAIAH; the other, the Apocryphal Books. And lastly, two similar sections, of seven and eight respectively, translated at OXFORD the remainders of the Old and New Testament. They were specially directed to adhere as closely as possible to PARKER's or the Bishops' Bible, as it was also called, consistent with a true and correct rendering; and the marginal references were limited to verbal explanations of Hebrew and Greek words. This translation is generally acknowledged to be the best in any language; and the few inaccuracies, which the recent progress in critical skill and investigation has enabled many learned divines and distinguished scholars to point out, will, it is hoped, be corrected at some early revision of all our Ecclesiastical Books, which is daily more and more called for.



# THE XXXIX ARTICLES.

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## INTRODUCTION.

261. At the first promulgation of Christianity a declaration of belief in the heads of Christian doctrines was deemed sufficient to be baptized and received as a member of the Church. This declaration appears to have varied as to the verbal expressions in different churches, and is supposed to be alluded to by St PAUL, when he speaks of "*that form of sound words, which thou hast heard of me* (2 Tim. i. 13.);" and "*that form of doctrine which was delivered you* (Rom. vi. 17.). The verbal discrepancies of these creeds is shewn by the abstracts of the Christian faith given by the earliest of the Apologists. It was kept by the church to which it had been first delivered as a *depositum* or trust (*παραθήκη* or *παρακαταθήκη*, 1 Tim. vi. 20; and 2 Tim. i. 14.) committed to its keeping. The Apostles' Creed, as it is now called, was made up of such primitive formulæ, as was also that compiled at NICE, where many such formulæ were examined; and the addition afterwards made at the Council of CONSTANTINOPLE had already been used in some particular churches. (see § 100.). Thus it was the multiplication of heresies, that caused the enlargement of Creeds, and the adoption of one established form for all churches as a standard of orthodoxy. (see further § 47.).

262. A new Bishop, on his appointment, had to make a

profession of his faith, according to the form received in his church; which he sent round to the most eminent Bishops, who held communion with him or not, as they regarded his profession sound or otherwise. The *third General Council* (see § 110.) left the Creed as it found it, but made additional *decrees*, explanatory of points of faith, which all new Bishops had to accept. In the first Canon of the *fourth Council* of CARTHAGE there is given a full account of the special declaration, which was then required of a Bishop; and when such decrees were soon after multiplied by different Councils, the Bishops had to make a general declaration, that they received and would observe all the decrees and traditions of holy Councils and Fathers. The papacy afterwards added a formal, but loosely worded, oath to all declarations previously established.

263. As at the first spread of Christianity, so again at the Reformation, men's special thoughts and studies were directed to religious subjects and doctrines; and when, among the many who engaged in discussion upon these subjects, some were found who engaged in extravagant speculations, which had the effect of exciting the minds of large masses to violent excesses both in thinking and acting, it became necessary for the sober and moderate leaders of the Reformation-movement to put forth declarations of their actual tenets, so as not to be confounded with the violent and unreasonable asserters of pernicious doctrines. Hence arose Confessions of Faith, such as that of AUGSBURG (see § 155.), and of other communities who separated from the Church of ROME, at that time. This example was followed in ENGLAND in the reign of EDWARD VI., when *Forty-two Articles* were published in *English* and *Latin*, A. D. 1552. They were founded on the fundamental Article of the Reformation, that the whole doctrines of the Christian religion are contained in the

Scriptures; and were issued by Royal authority, in the same manner, and by the same right, as the first law in the Code of JUSTINIAN was issued. That law is an edict of THEODOSIUS, sanctioning the doctrine received by DAMASUS, Bishop of ROME (A. D. 384—398), and PETER, Bishop of ALEXANDRIA. The right alluded to is, according to Bishop BURNET, the exercise of private judgment by the sovereign in his public capacity, as by others in their private capacity. The same Prelate distinguishes between Articles of Faith, and Articles of Doctrine; the former being only such as are declared in Scripture to be *necessary to salvation*. The latter, however, are such as those held by the Judaizing Christians in the time of the Apostles; namely, 1st, that Jewish converts were still bound to observe the Mosaic Law; 2nd, that the observance of that law is indispensable to all men in order to salvation. The main distinction between the Roman and the different Protestant Churches, as regards their Articles of belief, is that the former imposes absolutely upon all men its Articles both of Faith and Doctrine as necessary to salvation; whereas the latter do not presume absolutely to exclude from salvation all who do not agree with them on every doctrinal point. Nevertheless, each Church requires of those who desire to be teachers within it, that they should subscribe willingly, and *ex animo*, all its Articles, and to acknowledge them agreeable to the Word of God.

264. In the Forty-two Articles of 1552, the 39th is on the Resurrection of the Dead; the 40th, that the souls of men do not perish with their bodies, (*neque otiosi dormiant* being added in the original); the 41st is on the Millenarians; and the 42nd, that all shall not be saved at last.

265. This body of Articles was professed to be drawn up "by the Bishops and other learned and godly men" under a commission conferred by an Act passed in the reign of

HENRY VIII, but not acted upon. This Act was renewed in 1549, to remain in force till the end of 1552. They were however supposed to have been drawn up chiefly by CRANMER, aided by RIDLEY, though "questions relating to them were given about to many Bishops and Divines, who gave in their several answers, which were collated and examined very maturely: all sides had a free and fair hearing before conclusions were made." In MARY's reign, CRANMER nevertheless declared, that "they were his doings."

266. In some places a striking coincidence is found to exist not only in general doctrine, but even in words, with the AUGSBURG Confession of 1530, which was first printed in 1531, and republished with some alterations in 1540. In the 17th Article there are also expressions evidently taken from LUTHER's Preface to the Romans, as translated from the original German into Latin by JUSTUS JONAS, in 1523. Bishop BURNET in his History of the Reformation gives the original Forty-two Articles, and points out their variations from the Thirty-nine.

267. In 1562 Archbishop PARKER submitted to Convocation a new body of Articles, in which he omitted the 10th, 16th, 19th, and 41st, of those of EDWARD's reign, and introduced *four new ones*, standing as 5th, 12th, 29th, and 30th. The 6th was made less favourable to tradition, and distinguishes between the Canonical Scriptures and the Apocrypha. The 28th omits a clause contradictory to *Consubstantiation* and *Ubiquitarianism*. Fifteen others are more or less altered; and all the alterations are chiefly drawn from the WIRTEMBERG Confession, composed in 1551. Convocation omitted the last three, and the 29th was left out in the printing; so that this first body of Articles of ELIZABETH's reign consisted only of *Thirty-Eight*. The titles of sixteen of them were altered by convocation, and other slight altera-

tions were made. Thus altered, they were subscribed by both Houses of Convocation of the Province of CANTERBURY, and by the Lower House, the Bishops of DURHAM and CHESTER, and the Archbishop of the Province of YORK. They were printed the year following both in *Latin* and *English*.

268. In 1571 Archbishop PARKER procured a review of the Articles, reintroducing the 29th, and thus making up the present Thirty-Nine, which were subscribed in the Upper House by the Archbishop and ten Bishops, but do not appear to have received the subscription of the Lower House. When they were published the year after under the Superintendence of Bishop JEWEL, the *Ratification*, still subjoined to them in the Prayer-book, was added.

269. Some disputes afterwards arose concerning the authenticity of the opening clause of the 20th Article, which did not exist in some copies; and the greatest uncertainty has hitherto prevailed, which copy is the authorized one. This uncertainty was afterwards increased, when in 1666 the Records of Convocations were burnt in the great fire of LONDON. The disputed clause is: "*Habet Ecclesia ritus sive cæremonias statuendi* *JUS et in fidei controversiis auctoritatem* : &c. In some early copies this clause is wholly wanting; one of 1563 has the clause with the omission of the words: "*Sive cæremonias*." It is also to be remarked, that the word *jus*, is rendered in English by *power*, instead of *right*. The clause is supposed not to have been in the copy as signed by convocation, but only in that finally sanctioned by the Queen, as edited by JEWEL, who made sundry textual emendations. In 1604 the copy subscribed by both Houses of Convocation did contain the clause.

270. An attempt had been made in Parliament in 1566, to enforce the subscription of the Articles by the Clergy; but

the measure was dropped on account of the Queen's opposition. In 1571, however, she yielded her consent to an Act requiring the Clergy to subscribe such of them "as concern the confession of the true Christian Faith and the doctrine of the Sacraments"; thus seeming to exclude the 19th, 20th, 35th, and 36th. But the subscription of all is required by the 36th Canon of 1604.

271. The arrangement of the Thirty-Nine Articles is very distinct and judicious. The *first five* treat of the doctrine of the Trinity; the *three following* establish the rule of Christian Faith; from 9 to 18 inclusive bear reference to Christians, considered as individuals; and thence to the end relate to Christians, considered as members of a Church or religious Society. They are intended not only to declare positive doctrines, but also to refute acknowledged heresies, especially the errors and corruptions of the Church of Rome.



## ARTICLE I.

*De fide in Sacrosanctam Trinitatem.*

272. UNUS est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis; immensæ potentiæ, sapientiæ, ac bonitatis; Creator et Conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ, tres sunt Personæ, ejusdem essentiæ, potentiæ ac æternitatis; Pater, Filius, et Spiritus Sanctus.

*Of Faith in the Holy Trinity.*

273. THERE is but one living and true God, everlasting,<sup>(a)</sup> without body,<sup>(b)</sup> parts,<sup>(c)</sup> or passions;<sup>(d)</sup> of infinite power,<sup>(e)</sup> wisdom,<sup>(f)</sup> and goodness;<sup>(g)</sup> the Maker,<sup>(h)</sup> and Preserver<sup>(i)</sup> of all things, both visible and invisible; and in unity of this Godhead there be three Persons,<sup>(k)</sup> of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

## SCRIPTURE PROOFS.

*a.* Jer. x. 10. The Lord is the true GOD, he is the living GOD, and an everlasting King.

Mark xii. 32. There is one GOD, and there is none other but He.

Also, John xvii. 3. 1 Cor. viii. 4.

*b.* John iv. 24. GOD is a Spirit.

*c.* 1 Tim. i. 17. The King eternal, immortal, invisible.

*d.* Mal. iii. 6. I am the LORD, I change not.

Jam. i. 17. With whom is no variableness, neither shadow of turning.

*e.* Matt. xix. 26. With GOD all things are possible.

*f.* Psal. cxlvii. 5. His understanding is infinite.

*g.* Psal. lii. 1. The goodness of GOD endureth continually.

*h.* Isai. xlv. 24. I am the Lord, that maketh all things.

*i.* Neh. ix. 6. Thou preservest them all.

*k.* Gen. i. 26. Let us make man in our image.

Deut. vi. 4. Hear, O Israel, the Lord our God is one Lord.

Also, Exod. xx. 3; Isai. vi. 8.

2 Cor. xiii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Also, Matt. xxviii. 19., and 1 John v. 7.

*Note.* This last text is one of disputed authenticity. But the doctrine of the Trinity may be supported by many other texts.

## REMARKS ON ARTICLE I.

274. THIS Article treats, first, of the existence, unity, and attributes of the Deity ; and, secondly, of the Trinity in Unity. The existence of the Deity appears, 1st, from the order of causes, leading us to one original or first cause, necessarily existing, in and by itself ; 2nd, from the design manifest throughout the whole creation, shewing that it must be the work of an intelligent agent ; 3rd, from the universal consent among men in their belief in some such agent or creator ; wherefore men are either descended from one common progenitor, who had that knowledge imparted to him ; or all must have that idea implanted in them, and this can only have been done by the Creator himself ; 4th, from miracles and prophecies, possible only to him who has created, and therefore both is able to change, and also foreknows, the course of all things.

275. The Unity of the Deity appears from the absurdity of supposing two or more first causes, or two or more creators and governors of the universe absolutely agreeing, both in their moral conceptions of right and wrong, of good and evil, and likewise in their conceptions of the physical things to be created by them. In the former this may be possible in beings superior to all other things, and for that very reason infinitely perfect, wise, and powerful ; but we cannot conceive why or how two or more different beings, all alike infinitely perfect, wise, and powerful, should *necessarily* agree in every intent and idea of their mechanical acts and physical constructions. Yet if we consider the order, as well as the uniformity and invariableness of the laws in operation throughout created nature, such agree-

ment must necessarily exist. Hence there cannot be more than one such infinitely perfect, wise, and powerful Creator.

276. The attributes of infinite perfection, wisdom, and power, are inseparable from the idea of absolute superiority over all other things. This infinite goodness is manifested in the provision made for the wants and enjoyments of all his sensitive creatures, and the adaptation of all their faculties to the gratification of those wants, and the attainment of those enjoyments; and above all, in his making his moral and accountable creature, man, capable of the most exquisite rational enjoyments, independent of every material obstacle, and furthermore, of conceiving the highest hopes and aspirations. To the believer God's infinite goodness is further manifested by the glorious schemes of Revelation and Salvation, whereby those hopes and aspirations are fully assured of ultimate, though conditional, fulfilment and satisfaction.

277. The word Trinity, as before stated, was first used by THEOPHILUS, Bishop of ANTIOCH, in the second Century. The doctrine of the Trinity may be proved by the manifestation of the three Persons at the baptism of JESUS CHRIST, who himself was the *Son*; the *Holy Ghost* descended upon him in the form of a dove; and the *Father* spoke: "*This is my beloved Son in whom I am well pleased.*" (Luke iii. 21, 22.). It is further testified by the institution of baptism by our Saviour: "Go ye, teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.).

278. The Article is directed against the *Arians*, (see § 94.) as well as against the *Socinians* of the 16th Century, also called Unitarians and Antitrinitarians. This sect was founded by LÆLIUS SOCINUS and FAUSTUS SOCINUS uncle and nephew, who were natives of the north of ITALY,

where in 1546 they formed a society of about forty members. But persecution caused many of them to take to flight. They settled in POLAND, where FAUSTUS established and spread their doctrines after his uncle's death. They published in 1574, a Catechism at CRACOW, which by its simplicity and plainness of language differed greatly from the subtle and insidious reasoning of another Catechism, published about the year 1600 at RACOW, another town in POLAND, which belonged to JOCOBUS A SIENO, then the head of the sect. This Catechism is still considered the confession of Faith of the Unitarians.

## ARTICLE II.

*De Verbo, sive Filio Dei, qui verus homo factus est.*

279. FILIUS, qui est verbum Patris, ab æterno a Patre genitus, verus et æternus Deus ac Patri consubstantialis, in utero beatæ Virginis ex illius substantiâ naturam humanam assumpsit : ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus et verus homo ; qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpâ originis, verum etiam pro omnibus actualibus hominum peccatis.

*Of the Word or Son of God, which was made very Man.*

280. THE Son, which is the Word of the Father, begotten from everlasting of the Father,<sup>(a)</sup> the very and eternal God,<sup>(b)</sup> of one substance with the Father,<sup>(c)</sup> took Man's nature in the womb of the blessed Virgin,<sup>(d)</sup> of her

a. Mic. v. 2. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.

John i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

John viii. 58. Before Abraham was, I am.

Also, John iii. 16.

b. John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

1 John v. 20. We are in him

that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Also, Col. i. 16, 17. Heb. i. 8, 10. and iii. 1—4.

c. John x. 30. I and my Father are one.

d. Isai. vii. 14. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.

Isai. ix. 6. Unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Gal. iv. 4. When the fulness of time was come, God sent forth his Son, made of a woman.

substance : so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person,<sup>(e)</sup> never to be divided, whereof is one Christ, very God and very Man ; who truly suffered, was crucified, dead,<sup>(f)</sup> and buried, to reconcile his Father to us,<sup>(g)</sup> and to be a sacrifice, not only for original guilt, but also for all actual sins of men.<sup>(h)</sup>

Heb. ii. 17. It behoved him to be made like unto his brethren.

Also Matt. i. 22, 23. Phil. ii. 6—8.

e. 2 Cor. v. 19. God was in Christ.

Col. ii. 9. In him dwelleth all the fulness of the Godhead bodily.

1 Tim. iii. 16. God was manifest in the flesh.

f. John xix. 33, 34. When they saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

g. Matt. iii. 17. This is my beloved Son, in whom I am well pleased.

Also 2 Cor. v. 18.

h. Isai. liii. 5, 6. He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray : we have turned every one to his own way, and the LORD hath laid on him the iniquity of us all.

Eph. v. 2. Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

Also, Heb. ix. 28. 1 John i. 7.

#### REMARKS ON ARTICLE II.

281. THIS Article asserts three main points :—1. The Divinity of Christ. 2. His Humanity. 3. His Atonement.

The first is proved chiefly by the introduction or Proeme of St JOHN'S Gospel, written professedly, as is supposed, against the error of CERINTHUS and others, who denied at that time already the Divinity of Christ. This cannot be twisted into any other meaning without abstruse reasoning, such as those who deny this doctrine have in all ages been compelled to apply to it, in order to give some semblance of plausibility to their side of the argument ; and



on which St John could not have calculated in the generality of the Christians of his time, to whom he addressed himself. An important proof also is derived from St PAUL's Epistle to the Philippians (ii. 6—11.). In this passage it is to be observed, that as the *form of a servant* or subject, implies the true character of a servant, so the *form of God* implies necessarily, by the nature of the argument, the true character of God. The same persons consider the words *he thought it not robbery*, to be used in a figurative sense, and to mean that he did not desire or aim at it greedily, as robbers do; or they take ἀρπαγμός (*robbery*), as used for ἄρπαγμα, which they render, *a thing to be vehemently desired or caught at*. But neither the usage of the Greek language, nor the ordinary style of the Apostle, warrant such an artificial, and far-fetched rendering.

282. Further, the names, attributes, and operations of Deity are assigned to CHRIST in the following passages: *Acts* xx. 28; *John* iii. 16; *Titus* ii. 13; *James* ii. 1; *Rev.* i. 8, and xix. 16. Also in the passages cited from the Septuagint Version of the Old Testament by the writers of the New, the name JEHOVAH is applied to Christ. The creation, preservation, and government of all things, are likewise ascribed to him in *Col.* i. 16, 17; *Matt.* xi. 27, and ix. 6; *John* ii. 25; v. 25, 26; vi. 39, 40; xiv. 13, and xv. 26.

283. Another argument for the Divinity of Christ is derived from the fact, that the unity of the Deity as an object of worship is maintained not only in the Old, but in the New Testament, as in *Matt.* iv. 10; *Acts* xiv. 15, and xvii. 29; 1 *Thess.* i. 9; *Rev.* xix. 10. Therefore the *worship* ascribed to him as to Deity in many places, as in *Luke* xxiv. 52; 2 *Cor.* xii. 8, 9; *Phil.* ii. 10; *Heb.* i. 5; *Rev.* v. 8; and, above all, St STEPHEN's last prayer, in *Acts* vii. 59, 60,—prove that he was regarded as God.

284. Lastly, it does not appear, that the Jews anywhere accused the Christians of idolatry for this direct worship of Christ, or that they considered it inconsistent with his claim to be the Messiah, for they applied the words in *Exod.* xxiii. 20, 21, and *Hag.* ii. 9, to the coming of the Messiah.

285. The Arians, whilst maintaining that he was a created being, and that therefore there was a time when he was not, allow that he was of a very sublime or angelic nature, and that God on this account had ordered him to be worshipped. The Socinians say, that he was exalted to the honour of worship as being a prophet illumined and authorized beyond all others. But the former idea is refuted by *Heb.* ii. 16. "*he took not on him the nature of angels, but . . . the seed of Abraham.*" The Socinian idea is refuted in *Heb.* iii. 3, 4, where Moses, who was the most eminent of all the prophets in many respects, is declared inferior to Christ, who is identified with the Deity himself: both views are also inconsistent with *Heb.* i. 4—14.

286. The *Humanity* or *Incarnation* of Christ is proved by the texts in note (*d*), and by *Rev.* i. 5—8, 17, 18; and *Gen.* iii. 15. The life, and sufferings of Christ were so manifest and self-evident, that this doctrine has never been rejected by any but a few irrational enthusiasts.

287. The union of the *two natures* in one person can be conceived only by considering the analogy of the union of soul and body to form the personality of a man. But as we are plainly unable exactly to comprehend the actual mode of combination and mutual agency in the latter case, we may well rest content to be equally ignorant in the former.

288. Finally, as regards the *atonement*: the nature of this doctrine, in the case of *trespass-offerings* and of the *scape-goat* in the book of *Leviticus*, was so well understood

by the Jews, as actually freeing men from their sins, that we cannot conceive that the Apostles would, if not absolutely satisfied themselves, have dared so positively to ascribe to JESUS the universal and absolute performance of such an expiation, as they have done in the following texts: *Matt.* xx. 28; *John* i. 29; *Rom.* iii. 25; *2 Cor.* v. 21; *Eph.* i. 7; *Col.* i. 14, 20—22; *Heb.* ix. 11—14, 26, 28; x. 10, 12, 14, 19, 29; xiii. 12. 20; *1 Pet.* i. 19; ii. 24; iii. 18; *1 John* ii. 2. That this atonement extended not only to the guilt entailed by the sin of ADAM, but to all sins of men, is proved by *Rom.* v. 16. “The judgment was *by one (offence)* to condemnation, but the free gift “is of *many offences* unto justification.” Also, *1 John* i. 7. “The blood of JESUS CHRIST.....cleanseth us from ALL “sin.” The Socinians, who regard Christ as a mere man, of course deny altogether the doctrine of the Atonement.

N.B.—The fact mentioned in the text adduced in note (f), that blood and water came from Jesus’ side when pierced with a spear, has been proved in special treatises of medical men on this very subject to be an infallible evidence of death in human bodies.

## ARTICLE III.

*De Descensu Christi ad Inferos.*

289. QUEMADMODUM Christus pro nobis mortuus est, et sepultus, ita est etiam credendus ad inferos descendisse.

*Of the going down of Christ to Hell.*

290. As Christ died for us,<sup>(a)</sup> and was buried,<sup>(b)</sup> so also it is to be believed, that he went down into hell.<sup>(c)</sup>

*a.* 1 Thess. v. 9, 10. Our Lord Jesus Christ, who died for us.

*b.* 1 Cor. xv. 4. Christ died for our sins according to the Scriptures, and was buried.

Also the accounts of his burial in the Gospels.

*c.* Acts ii. 31. His soul was not left in hell.

## REMARKS ON ARTICLE III.

291. THE descent of Christ into hell is not mentioned in the Gospels. It is not indeed mentioned by any ecclesiastical writer till RUFINUS, in the *fifth* century, when this Article was added to the Apostles' Creed, as mentioned above (see § 247.). The words (*descendit ad inferna*) were then understood to mean nothing else but *burial*, as in *Eph.* iv. 9. When the Creed, assigned to ATHANASIUS, was put forth, the term was changed to "Αἰὼς, but still meant only *burial*, which is not otherwise mentioned in that Creed. The words, thus introduced, have since been made to point to St Peter's application of the words in *Psalms* xvi. 10:—"Thou wilt not leave my soul in hell," in his Sermon on the day of Pentecost (*Acts* ii.). In this sense "Αἰὼς is understood, as by the ancient Greeks, to mean the place of departed souls, as distinguished from Τάραχος, the place of punishment for the wicked; and it has been further taken

in connexion with the words in 1 *Pet.* iii. 19 : “He went  
“and preached to the spirits in prison.” In the Articles of  
King EDWARD, indeed, this Article had the following ad-  
dition : “That the body of Christ lay in the grave until  
“his resurrection ; but his spirit, which he gave up, was  
“with the spirits which were detained in prison, or in hell,  
“and preached to them, as the place in St Peter testifieth.”  
Some explain this text by the supposition, that Christ went  
down and preached to the *Antediluvians* in Hades, to bring  
them the glad tidings, that he had actually offered the  
sacrifice of their redemption.

This Article is aimed at some who denied the actual  
separation of Christ’s body and soul, considering him to  
have been only in a trance, or state of coma.

## ARTICLE IV.

*De Resurrectione Christi.*

292. Christus vere a mortuis surrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit; cum quibus in cœlum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

*Of the Resurrection of Christ.*

293. CHRIST did truly rise again from death,<sup>(a)</sup> and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature,<sup>(b)</sup> wherewith he ascended into heaven,<sup>(c)</sup> and there sitteth,<sup>(d)</sup> until he return to judge all Men at the last day.<sup>(e)</sup>

a. Acts x. 40, 41. Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

Also, Acts ii. 30—32. 1 Cor. xv. 4—7. Mark xvi. 7—14. Luke xxiv. 5—8, and 15—48. John xx. 14—17, 19, 20, 26, 27.

b. Luke xxiv. 39. Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. Also John xx. 27.

c. Luke xxiv. 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Also, Acts i. 9—11.

d. Col. iii. 1. Christ sitteth on the right hand of God. Also, Eph. i. 20.

e. Acts x. 42. He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

Acts iii. 21. Whom the heaven must receive until the times of restitution of all things.—Also Acts xvii. 31.

## REMARKS ON ARTICLE IV.

294. THE doctrine of the Resurrection of Christ has never been denied or called in question by any Heretics or Sectaries, and has by all been considered the main basis



of the Christian belief, the undisputed starting point of all other Christian doctrines. The true miraculous character of Christ's own supernatural acts have been questioned, and attempts have been made to explain them away; but no ground has ever offered for disputing or doubting the literal truth of the story of his Resurrection. And this is not to be wondered at, if we consider the utter inability of his persecutors to disprove it. The simple production of the dead body would have exploded at once and for ever the supernatural story of the poor ignorant fishermen, and exposed their fond credulity. Those who had such power and influence, as to procure the execution of Christ, even in spite of the reluctance of the Roman Governor of the land, surely had power to keep possession of the body afterwards, and to produce it openly, if it had remained in its inanimate state in the tomb, or even if it had been carried off by the disciples by some trick. But this latter supposition is wholly incredible. That a few poor, irresolute, and frightened men, who had even forsaken their master in his last extremity to provide for their own safety, should at once have resolved on the bold attempt of frightening or mastering, for they could not elude, a vigilant guard of Roman warriors, and that when Jerusalem was crowded with strangers, cannot be supposed even for a moment. Had the body then been produced, we might have heard of a few illiterate persons sticking obstinately to the story they had once put forth; but we should certainly not have seen such multitudes join a cause, which at that very time had been shewn to rest on so ridiculous an imposture. The discovery of the imposture must have been carried into all lands by the Jews, who were then in great numbers in Jerusalem to celebrate the Passover, and at its conclusion returned to their usual places of residence. But we find that not only the original asserters of the story, but thou-

sands of others in every country, believed it, and embraced and died for the religion founded upon it. They could have been induced to do so by nothing but their firm belief of its truth; for there was nothing in the persons of the Apostles, nor was there any pomp or show of worship, to attract or fascinate them.

295. The Ascension rests solely upon the credit of the Apostles, which cannot be refused them, if the Resurrection is believed. The latter, besides, bears out the truth of all the New Testament writings; so that, if its credibility is established, and the authenticity of the books proved, belief cannot be withheld as regards the rest of this Article.

Further proof, however, is presented by the agreement with passages in the Old Testament, especially *Psalm xvi.* 10. and *cx.* 1.

## ARTICLE V.

*De Spiritu Sancto.*

296. SPIRITUS Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiae, majestatis, et gloriæ, verus ac æternus Deus.

*Of the Holy Ghost.*

297. THE Holy Ghost, proceeding from the Father and the Son,<sup>(a)</sup> is of one substance, majesty, and glory, with the Father and the Son,<sup>(b)</sup> very and eternal God.<sup>(c)</sup>

a. John xv. 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me.

Acts ii. 32—33. This Jesus hath God raised up, &c.....and having received of the Father the promise of the Holy Ghost, he shed forth this which ye now see and hear.

b. The proofs of the Unity of the Godhead apply to this head of the Article.

c. Acts v. 3, 4. Peter said: Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.

Heb. ix. 14. The eternal Spirit.

## REMARKS ON ARTICLE V.

298. By the Holy Ghost is meant, either the Spirit or Inspiration; *shed forth* on the Apostles at Pentecost, and on others; or that inward assistance whereby men's minds are changed and renewed. The former operation of the Spirit was only exerted on particular occasions and on a small number of persons; whereas the latter is promised to all Christians: *Luke xi. 13: Much more shall your heavenly Father give the Holy Spirit to them that ask him.* The latter operation is the *ordinary* operation of the Spirit, and is called *Grace*. The former is extraordinary; and is either

*suggestive*, as in the case of the prophets; or *superintending*, as in the case of the authors of the other books of Scripture.

299. That the Holy Ghost is not merely *an energy, operation, quality, or power*, or any other *attribute* of the Deity, as the Socinians and the Jews maintain, but a distinct Person, is proved by those texts, which assign to it operations, that can only be wrought by a person. Thus Jesus Christ himself says, he “will pray the Father, and he shall give *“you another Comforter, that He may abide with you for ever.”* (*John* xiv. 16.). And “the Comforter, which is *“the Holy Ghost, whom the Father will send in my name, He shall teach you all things.* (*ibid.* 26.) So *Rom.* viii. 27 : “The Spirit. . . . *maketh intercession* for the saints ;” and in *1 Pet.* iii. 18, we read that Christ, “being put to *“death in the flesh,”* was “*quickened by the Spirit.*”

300. That he *proceeds from the Son* as well as from the Father, appears from being called *the Spirit of Christ*, *1 Pet.* i. 11; and in *John* xv. 26, and xvi. 7., Christ declares that *he himself will send* “the Comforter, even the *“Spirit of truth.”* On the Procession of the Holy Ghost, (see further, § 129.).

The remaining points of the Article are sufficiently proved by the texts adduced.

## ARTICLE VI.

*De divinis Scripturis, quod sufficiant ad Salutem.*

301. SCRIPTURA sacra continet omnia quæ ad salutem sunt necessaria, ita ut quicquid in eâ nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris et novi Testamenti intelligimus, de quorum auctoritate in Ecclesiâ nunquam dubitatum est.

*De Nominibus et Numero Librorum sacræ Canonice Scripturæ veteris Testamenti.*

Genæsis,	Prior liber Paralipomenon,
Exodus,	Secundus liber Paralipomenon,
Leviticus,	Primus liber Esdræ,
Numeri,	Secundus liber Esdræ,
Deuteronomia,	Liber Hester,
Josuae,	Liber Job,
Judicum,	Psalmi,
Ruth,	Proverbia,
Prior liber Samuelis,	Ecclesiastes, vel Concionator,
Secundus liber Samuelis,	Cantica Solomonis,
Prior liber Regum,	IV. Prophetæ Majores,
Secundus liber Regum,	XII. Prophetæ Minores.

Alios autem libros, ut ait *Hieronymus*, legit quidem Ecclesia ad exempla vitæ et formandos mores: illos tamen ad dogmata confirmanda non adhibet;—ut sunt:

Tertius liber Esdræ,	Baruch Propheta,
Quartus liber Esdræ,	Canticum trium Puerorum,
Liber Tobiae,	Historia Susannæ,
Liber Judith,	De Bel et Dracone,
Reliquum libri Hester,	Oratio Manassis,
Liber Sapientiæ,	Prior liber Maccabæorum,
Liber Jesu filii Sirach,	Secundus liber Maccabæorum

Novi Testamenti omnes libros, ut vulgo recepti sunt, recipimus, et habemus pro Canonicis.

*Of the Sufficiency of Holy Scripture for Salvation.*

302. HOLY SCRIPTURE containeth all things necessary to salvation :<sup>(a)</sup> so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.<sup>(b)</sup> In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

*Of the Names and Number of the Canonical Books.*

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The First Book of Esdras,
Numbers,	The Second Book of Esdras,
Deuteronomy,	The Book of Esther,
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs,
The First Book of Samuel,	Ecclesiastes, or the Preacher,
The Second Book of Samuel,	Cantica, or Song of Solomon,
The First Book of Kings,	Four Prophets the Greater,
The Second Book of Kings,	Twelve Prophets the Less.

And the other Books, as *Hierome* saith, the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are these following :

The Third Book of Esdras,	The Book of Judith,
The Fourth Book of Esdras,	The rest of the Book of
The Book of Tobias,	Esther.

*a.* 2 Tim. iii. 15—17. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

*b.* Isai. viii. 20. The law, and the testimony, if they speak not according to this word, it is because there is no light in them.

Deut. iv. 2. Ye shall not add to the word which I command you, neither shall ye diminish aught from it.

Deut. xii. 32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.



The of Book Wisdom,  
 Jesus the Son of Sirach,  
 Baruch the Prophet,  
 The Song of the Three Chil-  
 dren,  
 The History of Susanna,

Of Bel and the Dragon,  
 The Prayer of Manasses,  
 The First Book of Maccabees,  
 The Second Book of Macca-  
 bees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

#### REMARKS ON ARTICLE VI.

303. THE principle established in this Article is the main foundation of the Reformation, upon which the Protestant Churches separated from that of Rome. The Papists hold with MONTANUS (see § 74.), that the Bible does not contain all things necessary to salvation, but that Jesus Christ and his Apostles did impart more knowledge and more commandments than were committed to writing in the Books of the New Testament; and that such supplementary communications are handed down to posterity by tradition, whereby in progress of ages the doctrines of Christianity are supposed to become more and more *developed*, the Church being the *infallible* judge of the *traditions*, brought forward from time to time. Yet the absence of any satisfactory reason, why God should not have caused all necessary doctrines and precepts to be written by inspired men, as well as those that are actually so written, together with the fact that no proof whatever can be adduced, that God has committed such infallible authority to any individual or body of men, is sufficient altogether to invalidate such empty assertions. Their origin is to be sought undoubtedly in those *chains* (catenæ) or compilations of excerpt opinions and comments on the Scriptures, which were drawn from the early Ecclesiastical writers during the dark ages, and obtained unlimited authority. It was in the same manner that the *traditions* of the Jews were gradually engrafted upon the Law and the Prophets, and were so strongly discountenanced both

by our Saviour and his Apostles as *commandments of men*, made to supersede the doctrines of the Scriptures.

304. The Canon of the Old Testament rests upon the authority of the Jews, the enemies of Christianity, who always preserved the text with the utmost care, and still agree with us in all points as to the letter.

305. The Apocryphal books were all written after the last books of the Old Testament, namely, the books of the three prophets of the Second Temple, HAGGAI, ZECHARIAH and MALACHI. They were most probably written by some learned Jews at ALEXANDRIA, and have never been received by the Jews as inspired writings. They were first expressly declared as Canonical at the Council of TRENT (see § 156). That they were not considered as Holy Scripture in the time of our Lord, is certain; for though both he and the Apostles continually refer to the different books of the Old Testament, yet no mention whatever is made of the books in question.

306. The Books of the New Testament were all written before the end of the first century of the Christian Era; but some having been originally designed for particular communities, they did not all for some time become universally known to all Christians. But before the conclusion of the second Century we find from the quotations made from them by all the Christian writers of that time, that the whole were received as Canonical, though some exceptions were at first taken to the Epistle of ST JAMES, the Second of ST PETER, the Second and Third of ST JOHN, and that of ST JUDE. They were early collected into one volume; were named and referred to with titles of reverence, as the Holy or Divine Scriptures, the Divine Oracles, or Oracles of the Lord; and they were appealed to by all sects as being of decisive authority, and even by adversaries, as containing the precepts held sacred

by the Christians. They were first authoritatively declared to form the Canon of the New Testament, at the Council of LAODICEA, A. D. 363. We may further remark, that Jesus Christ declared the Scriptures efficient to salvation, when he reproved the Pharisees *for making the word of God of none effect by their traditions* (Mark vii. 15.); and when he said to them: "Search the Scriptures, for in them ye think "ye have eternal life." (John v. 39.). So in Acts xvii. 11, the people of BEREÆ are commended for searching the Scriptures daily, *whether these things were so*. So in the Epistles to the Romans, Galatians, and Hebrews, the prejudices of the Jews are always combated from the Scriptures, never from tradition; and in the passage from ST PAUL'S Second Epistle to TIMOTHY, adduced above, he declares inspired Scripture "profitable for doctrine, for "reproof, for correction, for instruction in righteousness, "that the man of God may be *perfect, thoroughly furnished* "unto all good works." Hence we may safely conclude, in the words of the Article, that Holy Scripture containeth *all things necessary to salvation*.

*Note.*—In the Articles of King EDWARD, this contained no catalogue of the Canonical Books, nor distinguished them from the Apocryphal Books.

## ARTICLE VII.

*De Veteri Testamento.*

307. TESTAMENTUM Vetus Novo contrarium non est: quandoquidem tam in veteri, quam in Novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen, quoad cæremonias et ritus, Christianos non astringat, neque civilia ejus præcepta in aliquâ republicâ necessario recipi debeant, nihilominus tamen ab obedientiâ mandatorum, quæ Moralia vocantur, nullus quantumvis Christianus est solutus.

*Of the Old Testament.*

308. THE Old Testament is not contrary to the New ;<sup>(a)</sup> for both in the Old and New Testament, everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man,<sup>(b)</sup> being both God and Man.<sup>(c)</sup> Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.<sup>(d)</sup> Although the Law given from God by Moses, as touching Ceremonies

*a.* Heb. i. 1. God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.

Gal. iii. 16. To Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.

John v. 46. Had ye believed Moses, ye would have believed me, for he wrote of me.

Also Acts iii. 25, and Luke xxiv. 44.

*b.* 1 Tim. ii. 5. For there is one God, and one Mediator, between God and man, the man Christ Jesus.

*c.* This point is proved by the text adduced under Article II., note (e).

*d.* Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.

Ibid. 16. They desire a better country, that is, an heavenly.

Also ibid. 35, and 1 Cor. x. 1—4.

and Rites, do not bind Christian men,<sup>(e)</sup> nor the Civil precepts thereof ought of necessity to be received in any commonwealth;<sup>(f)</sup> yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.<sup>(g)</sup>

*e.* Gal. v. 1. Stand fast in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Also Heb. vii. 12, and Col. ii. 16, 17.

*f.* Rom. xiii. 7. Let every

soul be subject to the higher powers.

Also 1 Pet. ii. 13, 14.

*g.* Rom. iii. 31. Do we then make void the law through faith? God forbid: yea we establish the law.

Also, 1 Cor. vii. 19. James ii. 8—11.

#### REMARKS ON ARTICLE VII.

309. THIS Article, with some additional words, made up the sixth and nineteenth of those of EDWARD VI. It is directed against all *Antinomians*, that is, opponents of the law (*νόμος*), or Old Testament Dispensation; and declares that that Dispensation taught men the doctrine of everlasting Salvation through the promised Messiah or Christ. This appears from the following passages of the Old Testament: Gen. iii. 15, "The seed of the woman shall bruise thy head, and thou shalt bruise his heel;" the promise to Abraham, "In thee shall all the families of the earth be blessed;" (*Gen.* xii. 3; xxii. 18; xxvi. 24; xxviii. 14.) Jacob's blessing to Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;" (*Gen.* xlix. 10.) The declaration of Moses: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken," (*Deut.* xviii. 15.); Balaam's prophetic declaration: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel;" (*Numb.* xxiv. 17.). Ex-

pressions in *Psalms* ii., xvi., xxii., xlv., cx. : “Thou art my Son, this day have I begotten thee;” “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption;” “They pierced my hands and my feet,—they part my garments among them, and cast lots upon my vesture;” “Thy throne, O God, is for ever and ever;” “The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool;” “The Lord sware, and will not repent, thou art a priest for ever, after the order of Melchisedec;” So also *Isai.* vii. 14.: “Behold, a Virgin shall conceive and bear a Son;” *ibid.* xi. “And there shall come forth a rod out of the stem of Jesse—to it shall the Gentiles seek;” So *Isai.* xlii. 1—4; liii; lxi; *Jer.* xxiii. 5; xxxi. 31; *Ezek.* xxxvi. 25; *Joel* ii. 28; *Micah* v. 2; *Haggai* ii. 6—9; *Zechariah* ix. 9; *Mal.* iii. 1; iv. 1; *Dan.* ix. 24—27; and *Job* xix. 25, 26. All these passages have never been so applicable altogether to any one person, as to Christ. In early times the Manicheans rejected the Old Testament, as being the work of their supposed Supreme Author of Evil, whilst the New was by the Supreme Author of Good. A similar notion was entertained by some enthusiasts at the time of the Reformation. The moral law consists of the Ten Commandments and similar other precepts, which Christ was so far from abrogating, that he extended them to our inmost thoughts and feelings.



## ARTICLE VIII.

*De Tribus Symbolis.*

310. SYMBOLA tria, *Nicænum*, *Athanasii*, et quod vulgo *Apostolorum* appellatur, omnino recipienda sunt et credenda: nam firmissimis Scripturarum testimoniis probari possunt.

*Of the Three Creeds.*

311. THE three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture.

## REMARKS ON ARTICLE VIII.

312. THE doctrines contained in these Creeds are the same as those explained in other Articles, so that the Scripture proofs are the same.

See further on these Creeds, what has been said of them above. (§. 247.).

## ARTICLE IX.

*De Peccato Originali.*

313. PECCATUM originis non est, (ut fabulantur Pelagiani,) in imitatione Adami situm; sed est vitium et depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: quâ fit, ut ab originali justitiâ quam longissime distet, ad malum suâ naturâ propendeat, et caro semper adversus spiritum concupiscat; unde in unoquoque nascentium iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio; quâ fit, ut affectus carnis, Græce *φρόνημα σαρκός*, quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur, legi Dei non subjiatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam fatetur Apostolus.

*Of Original or Birth-sin.*

314. ORIGINAL Sin standeth not in the following of Adam,<sup>(a)</sup> (as the *Pelagians* do vainly talk) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam;<sup>(b)</sup> whereby man is very far gone from original righteousness,<sup>(c)</sup> and is of his

a. Rom. v. 14. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.

b. Job xiv. 4. Who can bring a clean thing out of an unclean? Not one.

ibid. xxv. 4. How can he be clean that is born of a woman?

Psal. li. 5. Behold, I was shapen in wickedness, and in sin did my mother conceive me.

John iii. 6. That which is born of the flesh is flesh.

Rom. vii. 18. I know that in me, that is, in my flesh, dwelleth no good thing.

Also, Rom. v. 12, 15—19, and 1 Cor. xv. 22.

c. Gen. vi. 5. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen. viii. 21. The imagination of man's heart is evil from his youth.

Jer. xvii. 9. The heart is deceitful above all things, and

own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit ;<sup>(d)</sup> and therefore in every person born into this world, it deserveth God's wrath and damnation.<sup>(e)</sup> And this infection of nature doth remain, yea, in them that are regenerated ;<sup>(f)</sup> whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized,<sup>(g)</sup> yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.<sup>(h)</sup>

desperately wicked : who can know it ?

Rom. iii. 10. There is none righteous, no not one.

See also Psal. xiv. 2, 3 ; and Matt. xv. 18, 19.

d. Gal. v. 17. The flesh lusteth against the Spirit.

e. Rom. vi. 23. The wages of sin is death.

Eph. ii. 3. We were by nature the children of wrath.

Also, Rom. iii. 19.

f. Rom. vii. 22—23. I delight in the law of God after the inward man. But I see another law in my members warring

against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

g. Mark xvi. 16. He that believeth and is baptized shall be saved.

Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus. —Also, John v. 24.

h. Rom. vii. 7. I had not known sin but by the law : for I had not known lust, except the law had said, Thou shalt not covet.

#### REMARKS ON ARTICLE IX.

315. BEFORE the time of AUGUSTINE the corruption of human nature, entailed upon us by the fall of ADAM, was known by the terms "old sin," "old guilt," "common curse ;" but that prelate first called it *original sin*. The Pelagians, as we have seen, (§ 113.) denied the existence of original sin, and held that we are implicated in ADAM'S sin only if we follow or imitate him, which by our own free will we may avoid. Hence he also

deemed men capable of arriving at a state of *impeccability* without the necessity of *grace*.

316. The Socinians coincide with the Pelagians in their opinion that ADAM'S sin was personal, and being the first sin committed by man, thus, "sin entered into the world," (*Rom. v. 12.*), and that ADAM was from the beginning made mortal.

317. The Church of ROME holds that original sin is quite taken away by Baptism, and that ADAM was made originally with the natural disposition now acting within us and leading us to evil, but that in him it was restrained by supernatural aids.

318. The followers of AUGUSTINE hold, that there is no reason to suppose that baptism takes away all the effects of original sin; but that it is enough that we be delivered by it from God's wrath and entitled to divine aid against the corrupt inclinations of our nature. This aid or *grace* they consider moreover as *freely* given by God to those whom he has *elected* or *predestined* from all eternity; whilst they consider all others as left in that state of damnation brought on by Adam's sin. Others have carried this view further, and declare all who are not among the elect, as altogether reprobate, and absolutely condemned by God's eternal decrees. The latter are called *Supra-lapsarians*, the former *Sub-lapsarians*.

319. Some have considered the words, *God's wrath and damnation*, which are the strongest terms in the Article, as capable of a lower sense; as, loss of God's favour, the sentence of natural death, the troubles of life, and the corruption of our faculties. These regard it as indicative of the usual moderation of the compilers of the Articles, that the main point of the imputation of ADAM'S sin to his posterity as their own act, is not expressly taught in the Article.

320. The chief foundation of the doctrine is the comparison

of ST PAUL in *Rom.* v. 12 & 18, between the universal corruption and condemnation in consequence of ADAM'S transgression, and the universal justification of all men by JESUS CHRIST. It is supported also by the following texts, in addition to those already adduced in the notes: 1 *Kings* viii. 46. "There is no man that sinneth not." *Prov.* xxiv. 16. "A just man falleth seven times." *Eccl.* vii. 29. "God hath made man upright, but they have sought out many inventions." 2 *Cor.* v. 17. "If any man be in CHRIST, he is a new creature: old things are passed away; behold all things are become new." *Rom.* viii. 7, 8. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

## ARTICLE X.

*De libero Arbitrio.*

321. EA est hominis post lapsum Adæ conditio, ut sese, naturalibus suis viribus et bonis operibus, ad fidem et invocationem Dei convertere ac præparare non possit. Quare absque gratiâ Dei, quæ per Christum est, nos præveniente ut velimus, et co-operante dum volumus, ad pietatis opera facienda, quæ Deo grata sunt et accepta, nihil valemus.

*Of Free Will.*

322. THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God :<sup>(a)</sup> Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us,<sup>(b)</sup> that we may have a good will, and working with us, when we have that good will.

*a.* Rom. viii. They that are in the flesh cannot please God.—

2 Cor. iii. 5. We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.

John xv. 5. Without me ye can do nothing.

*b.* John vi. 44. No man can come unto me, except the

Father which hath sent me draw him.

Phil. ii. 13. It is God which worketh in you both to will and to do, of his good pleasure.

Eph. ii. 1. You hath he quickened, who were dead in trespasses and sins.

*Note.* *Preventing* is used here in the now obsolete sense of the word, *going before*.

## REMARKS ON ARTICLE X.

323. THIS Article asserts the loss of a Free Will in man to choose what is good in thought and action, in consequence of the fall of ADAM, who was created with absolute free will to choose good or evil. Hence, as was



seen in the preceding Article, man is ever prone to evil; and in order to cease to do evil and learn to do well, he requires aid to overcome his evil desires. This aid is afforded by the Holy Ghost, and is called *Grace*, which is of two kinds, *preventing* and *co-operating*. The necessity of both was denied by the Pelagians, and the former only by the Semi-Pelagians. (See § 113.).

324. Some, as the Calvinists, insist on the irresistible force of grace, which, they say, is given only to the elect. But Our Lord himself said: "Your heavenly Father shall give *the Holy Spirit to them that ask him.*" (*Luke xi. 13.*). If it be said that we must first have excited in us the *will* to ask, since we are told that "it is God that worketh in us *both to will and to do of his good pleasure,*" which seems to imply the first beginnings and the progress of a Christian life: it may be remarked, that the means by which God does stir up our will to turn to him, is by his revealed dispensations, by which his Spirit addresses our souls. Here we are perpetually invited to turn to God, and the neglect of these invitations is what ST PAUL deprecates when he says: "Quench not the Spirit." (*1 Thess. v. 19.*). By this view we shall be led to "search the Scriptures" with diligence, with gratitude for the grace there offered us, with faith in God's promises there given us, and with a humbled sense of our sinful nature before the ever ready mercy of God.

## ARTICLE XI.

*De Hominis Justificatione.*

325. TANTUM propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur. Quare solâ fide nos justificari, doctrina est saluberrima ac consolationis plenissima, ut in Homiliâ de Justificatione hominis fusius explicatur.

*Of the Justification of Man.*

326. WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings.<sup>(a)</sup> Wherefore that we are justified by Faith only,<sup>(b)</sup> is a most wholesome Doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

*a.* Rom. iii. 23—25. All have sinned, and come short of the glory of GOD; being justified freely by his grace, through the redemption that is in Christ Jesus, whom GOD hath set forth to be a propitiation through faith in his blood.

justified by faith, we have peace with GOD through our Lord Jesus Christ. Also, Phil. iii. 9.

*b.* Eph. ii. 8—9. For by grace are ye saved through faith; and that not of yourselves: it is the gift of GOD; not of works, lest any man should boast.

Rom. v. 1. Therefore being

## REMARKS ON ARTICLE XI.

327. To be accounted righteous is what is termed *justification*, which refers to this life, as *sanctification*, or the purification of our souls by the Holy Spirit, refers to the life to come. We are said to be justified by *faith*, a term generally used in the New Testament for the complex idea of Christianity or the Gospel, as opposed to the Law or Mosaic dispensation. Hence *faith* means more than mere his-

torical *belief*; for, as St JAMES says (ii. 19.) “The devils “also believe and tremble.” But in faith is comprehended also all the positive commands of the Gospel, to lead a holy life and to perform works of charity. However, it is to be observed, that we are not justified *on account of* this faith, (διὰ πίστειν or διὰ τὴν πίστιν) but *by* faith, (πίστει, ἐκ πίστεως, διὰ πίστεως). That is, faith is *the condition* on which we shall be made partakers of “the redemption that is in “CHRIST JESUS;” but it is *not a merit* for which we shall be justified. For we are justified before God “only for the “merit of our Lord and Saviour JESUS CHRIST.”

328. Further we are justified *by faith only*; that is, “without the deeds of the (ceremonial) Law” (*Rom.* iii. 28. *Gal.* ii. 16); so that the other Christian graces and virtues comprehended in Gospel faith are not dispensed with, but only the performance of sacrificial rites reckoned as meritorious acts in themselves. Herein indeed consists the great error of the Church of ROME, which, before the Reformation, had led to so gross a corruption of the true Christian faith. For it held and still holds, that the use of the Sacraments is sufficient to *justify*, and even to *sanctify* us. This all Protestants utterly deny, as a doctrine contrary to the whole Gospel teaching, and tending to enervate all religion, and to turn the Sacraments, that were appointed to quicken and excite our piety, and to convey grace to us upon our coming devoutly to them, into means of deadening all faith, and giving them in men’s opinions the nature of charms, which of themselves, and without due preparation and devotion, will make up all defects in them, and so give them a title and a right to the free mercies of God.

The Homily of Justification named in the Article is supposed to be that, entitled: *Of the Salvation of all Mankind*, being the third of the first book of Homilies.

## ARTICLE XII.

*De bonis Operibus.*

329. BONA opera, quæ sunt fructus Fidei, et justificatos sequuntur, quanquam peccata nostra expiare, et divini judicii severitatem ferre non possunt; Deo tamen grata sunt, et accepta in Christo, atque ex verâ et vivâ fide necessario profluunt; ut plane ex illis æque fides viva cognosci possit, atque arbor ex fructu judicari.

*Of Good Works.*

330. ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification,<sup>(a)</sup> cannot put away our sins,<sup>(b)</sup> and endure the severity of God's Judgement, yet are they pleasing and acceptable to God in Christ,<sup>(c)</sup> and do spring out necessarily of a true and lively Faith; <sup>(d)</sup> inso-much that by them a lively Faith may be as evidently known, as a tree discerned by the fruit<sup>(e)</sup>.

*a.* John xv. 8. Herein is my Father glorified, that ye bear much fruit.

Jam. ii. 17—18. Faith if it have not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Also Eph. ii. 10. Gal. v. 6. Col. i. 10. Tit. iii. 8.

*b.* Luke xvii. 10. When ye shall have done all these things which are commanded you, say, We are unprofitable servants;

we have done that which was our duty to do.

*c.* Heb. xiii. 16. To do good and to communicate forget not; for with such sacrifices GOD is well pleased.

*d.* Gal. v. 22—23. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

*e.* Matt. vii. 17. 20. Every good tree bringeth forth good fruit. — Wherefore by their fruits ye shall know them.

## REMARKS ON ARTICLE XII.

331. THIS is one of the Articles introduced by Archbishop PARKER in 1562, (see § 267) to refute the sects of the Antinomians, Solifidians, and Gospellers, who denied the necessity of good works, as the *Ascetics* had done in the early ages of Christianity ; which gave rise to men's leading a secluded life in monasteries, and even in caves and deserts, to devote themselves wholly to a vacant, abstract exercise of faith. The good works which are said to be pleasing and acceptable to GOD in CHRIST, are such as follow after justification, and therefore, by the preceding Article, after the exercise of faith in JESUS CHRIST. Thus St PAUL says: "Let every one, that nameth the name "of CHRIST, depart from iniquity" (2 *Tim.* ii. 19.) As then every one, that calls himself by the name of CHRIST, that is, after he has by baptism become entitled as a Christian to the benefits wrought for us by CHRIST's death, shall depart from iniquity ; so also he will as a natural consequence proceed to practice good works, which are thus truly the fruits of his faith.

332. The Council of TRENT, (see § 156.) has decreed, that men by their good works have so fully satisfied the law of God, according to the state of this life, that nothing is wanting to them, and that these good works of themselves merit eternal life. The Church of ROME also holds that a work cannot be called good, if it is not entirely good, and free from all mixture of sin ; and that the good works of holy men, that is, men who have received plenary absolution from their sins, are thus perfect, and therefore meritorious. We believe, according to the Article, that human nature is so weak and so degenerated, that as far as our natural powers operate in any action, there is always still

some stain of sin in it; and that a *good work* is considered by God according to the main both of the action and the intention of him that does it; and as a father pities his children, so God passes over the defects of those who serve him sincerely, though not perfectly. This acceptance of the *intention* is illustrated in the parables of our Saviour, of the talents, of the ten Virgins, as also in the description of the last judgment in *Matt. xxv.* &c.



## ARTICLE XIII.

*De Operibus ante Justificationem.*

333. OPERA quæ fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt; neque gratiam, (ut multi vocant,) de congruo merentur: immo cum non sint facta, ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

*Of Works before Justification.*

334. WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God,<sup>(a)</sup> forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace,<sup>(b)</sup> or (as the school-authors say,) deserve grace of congruity: yea, rather, for that they are not done as God has willed and commanded them to be done,<sup>(c)</sup> we doubt not but that they have the nature of sin.<sup>(d)</sup>

a. John xv. 5. Without me ye can do nothing.

Rom. viii. 9. If any man have not the Spirit of Christ, he is none of his.

Heb. xi. 6. Without faith it is impossible to please GOD. Also Rom. viii. 8.

b. Tit. iii. 5. Not by works of righteousness which we have

done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

c. Col. iii. 17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to GOD and the Father by him.

d. Rom. xiv. 23. Whatsoever is not of faith, is sin.

## REMARKS ON ARTICLE XIII.

335. As we saw in the former Article that the works of those who are baptized and have faith in CHRIST are not wholly pure, but are graciously accepted by God for CHRIST's sake, it follows in this Article that the works of

unbelievers are still less pleasing to God. This declaration was necessary to refute the Pelagians, who, denying the corruption of man by the fall of ADAM, as well as the necessity of grace, held as a necessary consequence that any man may of himself arrive at a state of *impeccability*, and so do works acceptable to God.

336. The School-authors, mentioned in the Article, are those who in the Middle Ages applied to religious subjects the dialectical arguments and subtle distinctions employed in the different metaphysical Schools. These assigned to good works merits either *ex congruo* or *ex condigno*. The former apply to persons in a state of nature and unbelief, and are to be rewarded by God out of liberality; whilst the latter attach to works done with the aid of grace, and to them, they say, a reward is in justice due. The Homily Of Good Works, being the Fifth of the First book of Homilies, may be consulted in further illustration of this Article.

## ARTICLE XIV.

*De Operibus Supererogationis.*

337. OPERA, quæ *Supererogationis* appellant, non possunt sine arrogantia et impietate prædicari; nam illis declarant homines, non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, Cum feceritis omnia quæcunque præcepta sunt vobis, dicite, Servi inutiles sumus.

*Of Works of Supererogation.*

338. VOLUNTARY Works, besides, over, and above God's Commandments,<sup>(a)</sup> which they call Works of Supererogation. cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required; whereas Christ saith plainly,<sup>(b)</sup> When ye have done all that are commanded you, say, We are unprofitable servants.

a. Matt. xv. 9. In vain do they worship me, teaching for doctrines the commandments of men.

Col. ii. 8. Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

b. Luke xvii. 9—10. Doth he thank that servant because he did the things that were commanded? I trow not. So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.

## REMARKS ON ARTICLE XIV.

339. THE Romish doctrine of supererogation is founded on the supposition, that there are in the New Testament *counsels of perfection*, or rules, by the observance of which men can arrive at a higher degree of holiness than is necessary for obtaining their own salvation, and conse-

quently by the transfer of their own superabundant merits can procure the salvation of others, whose merits are deficient. The disposal of this supposed reserve fund, collected from all supereminently holy men, was usurped during the Middle Ages by the Pope, who, as it were, drew cheques upon it, which he termed *indulgences*. Now, since it was proved in the Eleventh Article, that “We are “accounted righteous before God only for the merit of our Lord “and Saviour JESUS CHRIST by faith, and *not for our own “works or deservings*,” it is unnecessary to prove the fallacy of the idea, that any merits or deservings of any man can go to procure the salvation of any other man, when they are not even taken into account for his own salvation. So far indeed from having any merits to spare, we are told every where in Scripture that “there is none that doeth good, no “not one ;” (Ps. xiv. 3. Rom. iii. 10); “In many things “we offend all;” (Jam. iii. 2) and “none can by any means “redeem his brother, nor give to God a ransom for him.” (Ps. xlix. 7). The answer of our Saviour to the young man, who professed to have kept all the commandments, “If thou wilt be *perfect*, go and sell all that thou hast,” &c., (Matt. xix. 21) only shews, that none can be *perfect*, for all have some such besetting sin, as love of riches was in this man, from which it is so exceedingly difficult to be released. The answer of the five wise to the five foolish Virgins: “Not so, lest there be not enough for us and you; “but go ye rather to them that sell, and buy for yourselves” (Matt. xxv. 9) so far from favouring the point, shews only that the *wise* virgins knew better than to transfer any of their oil to the others; and that it was only the *foolish*, certainly not intended as an example for CHRIST’S Church to follow, who proposed such a course, which would inevitably have proved fatal to both. The advice added, “go to

“them that sell,” &c., is only a carrying out of the idea of the parable, the whole of which, indeed, is intended only to enforce the necessity of watching for the coming of the Lord, and was by no means intended to hint at anything like meritorious works of men. The passage from St LUKE cited in note (b) is indeed of itself sufficient to prove, that no other passage in Scripture can by any possibility be supposed to warrant this notion of works of supererogation, which is one of the most delusive of all the errors of the Romish Church.

## ARTICLE XV.

*De Christo, qui solus est sine peccato.*

340. CHRISTUS, in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus absque maculâ, qui mundi peccata per immolationem sui semel factam tolleret; et peccatum, ut inquit Johannes, in eo non erat. Sed nos reliqui, etiam baptizati et in Christo regenerati, in multis tamen offendimus omnes; et si dixerimus, quod peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est

*Of Christ alone without Sin.*

341. CHRIST, in the truth of our nature, was made like unto us in all things, <sup>(a)</sup> sin only except, from which he was clearly void both in his flesh and in his spirit.<sup>(b)</sup> He came to be the Lamb without spot<sup>(c)</sup>, and who, by the sacrifice of himself once made, should take away the sins of the world :<sup>(d)</sup> and sin (as St John saith) was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things ;<sup>(e)</sup> and if we say we have no sin, we deceive ourselves, and the truth is not in us. <sup>(f)</sup>

(a) Heb. ii. 14. As the children are partakers of flesh and blood, he also himself took part of the same.

Ibid. 17. In all things it behoved him to be made like unto his brethren.

(b) John xiv. 30. The prince of this world cometh, and hath nothing in me.

1 Pet. ii. 22. Who did no sin, neither was guile found in his mouth.

1 John iii. 5. In him is no sin.

(c) John i. 29. Behold the Lamb of God, which taketh away the sins of the world.

(d) Heb. ix. 26. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

1 Pet. i. 18, 19. Ye know that ye were not redeemed with corruptible things. .but with the precious blood of Christ, as of a lamb without blemish and without spot.

(e) Jam. iii. 2. In many things we offend all. Also Eccl. vii. 20.

(f) 1 John i. 8. If we say that we have no sin we deceive ourselves, and the truth is not in us.



## REMARKS ON ARTICLE XV.

342. THE Pelagian doctrine of human impeccability is refuted in this Article, as well as that of the Socinians, that CHRIST was peccable, as being a mere man, which also leads them to deny the atonement. That ZACHARIAS and ELIZABETH are called "both righteous before God," (Luke i. 6.) can be meant only comparatively; for immediately after ZACHARIAS is punished with dumbness for his unbelief. In the same manner ABEL and others are styled righteous, and DAVID is even called a man after God's own heart, though he committed great and crying sins.

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## ARTICLE XVI.

*De Peccato post Baptismum.*

343. NON omne peccatum mortale post Baptismum voluntarie perpetratum est peccatum in Spiritum Sanctum, et irremissibile. Proinde lapsis a Baptismo in peccata locus pœnitentiæ non est negandus. Post acceptum Spiritum Sanctum possumus a gratiâ datâ recedere, atque peccare; denuoque per gratiam Dei resurgere, ac resipiscere. Ideoque illi damnandi sunt, qui se, quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus veniæ locum denegant.

*Of Sin after Baptism.*

344. NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost and unpardonable.<sup>(a)</sup> Wherefore the grant of repentance is not to be denied, to such as fall into sin after Baptism.<sup>(b)</sup> After we have received the Holy Ghost, we may depart from grace given,<sup>(c)</sup> and fall into sin, and by the grace of God we may rise again, and amend our lives.<sup>(d)</sup> And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.<sup>(e)</sup>

(a) 1 John v. 17. And there is a sin not unto death.—

Ibid. i. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Also 2 Cor. ii. 6—8.

(b) This part of the Article refers only to the Novatians, who in the third Century objected to the readmission of the lapsed into the Church. (see § 88.)

(c) Matt. xvi. 17. Here

Peter is called blessed; and yet in chapter xxvi. we find that he fell from grace, and denied the Lord.

(d) The example of Peter after his fall also goes to prove this point.

(e) Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

## REMARKS ON ARTICLE XVI.

345. By *deadly* sin in this Article we are not to understand such sins as in the Church of ROME are called *mortal*, in opposition to others called *venial*, and supposed to be expiable by acts of penance or devotion, or by intercommunication of merits of supererogation. This distinction, indeed, is not warranted by Scripture, where we are told that he who offends in one point is guilty of all. (*Jam.* ii. 10.) But as ST JOHN says "there is a sin not unto death," we must conclude, that there are offences which do not necessarily endanger salvation, as do heinous and wilful sins, if unrepented. Such offences, therefore, can only be sins of ignorance and infirmity, which do not of themselves tend to close men's hearts against sincere repentance.

346. The term "sin against the Holy Ghost" alludes to our Lord's denunciation of those, who attributed his miracles, wrought in attestation of his divine mission, to the aid of Beelzebub. Such miracles performed afterwards by the Apostles, as proofs of their divine commission to preach the Gospel, were the strongest proofs of the truth of that Gospel that could be given. Since then these miracles were wrought through the influence of the Holy Ghost poured out upon the Apostles, those, who still refused to receive the Gospel may well be said to sin against the Holy Ghost. This sin can therefore no longer be committed in the same sense at the present day; and so sin against the Holy Ghost can only mean blasphemy, and a blasphemous rejection of the Gospel of Salvation.

347. At the time of the Reformation various enthusiasts, mistaken under the general name of Anabaptists, adopted the old heresy of the Novatians, that a man, falling into sin after baptism, cannot again recover from his lost condition;

which, however, is fully refuted by the example of PETER after denying our Lord.

348. At the HAMPTON COURT Conference (see § 218.) the Puritans, whose doctrine of Predestination and Election leads them to maintain, that the elect cannot forfeit their salvation on account of the *irresistible grace* bestowed on them, desired to have the words "*though not finally*" added after "depart from grace given," They were however overruled.

## ARTICLE XVII.

*De Prædestinatione et Electione.*

349. PRÆDESTINATIO ad vitam est æternum Dei propositum, quo, ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos, quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque, ut vasa in honorem efficta, per Christum ad æternam salutem adducere. Unde, qui tam præclaro Dei beneficio sunt donati, illi Spiritu ejus, opportuno tempore operante, secundum propositum ejus vocantur: vocationi per gratiam parent: justificantur gratis: adoptantur in filios Dei: unigeniti ejus Jesu Christi imagini efficiuntur conformes: in bonis operibus sancte ambulant: et demum, ex Dei misericordiâ, pertinent ad sempiternam felicitatem.

Quemadmodum Prædestinationis et Electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere piis, et his qui sentiunt in se vim Spiritûs Christi, facta carnis et membra, quæ adhuc sunt super terram, mortificantem, animumque ad cœlestia et superna rapientem; tum quia fidem nostram de æternâ salute consequendâ per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari Prædestinationis Dei sententiam, perniciosissimum est præcipitium; unde illos Diabolus protrudit vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem.

Deinde, promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus diserte revelatam.

*Of Predestination and Election.*

350. PREDESTINATION to Life is the everlasting purpose of God,<sup>(a)</sup> whereby (before the foundations of the

<sup>a</sup> 2 Tim. i. 9. God who | with an holy calling, not accord-  
hath saved us, and called us | ing to our works, but according

world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.<sup>(b)</sup> Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season:<sup>(c)</sup> They through Grace obey the calling:<sup>(d)</sup> They be justified freely:<sup>(e)</sup> They be made sons of God by adoption:<sup>(f)</sup> They be made like the image of his only begotten Son Jesus Christ:<sup>(g)</sup> They walk religiously in good works;<sup>(h)</sup> and at length, by God's mercy, they attain to everlasting felicity<sup>(i)</sup>.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable

to his own purpose and grace, which was given us in Christ Jesus before the world began.

*b.* Eph. i. 4—5. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Rom. ix. 23. The vessels of mercy which he had before prepared unto glory.

Also Acts ix. 15. 2 Thess. ii. 13. 1 Pet. ii. 9.

*c.* Rom. viii. 30. Whom he did predestinate, them he also called.

Also Eph. i. 18. 2 Tim. i. 9. Heb. iii. 1.

*d.* Acts xiii. 48. As many as were ordained to eternal life believed.

Also Rom. vi. 17. and Psal. xc. 3.

*e.* Rom. viii. 30. Whom he called, them he also justified.

Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

*f.* Gal. iv. 5—7. That we might receive the adoption of sons, &c.

*g.* Rom. viii. 29. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.

Also 1 Cor. xv. 49, and Col. iii. 10.

*h.* Eph. ii. 10. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

*i.* Rom. viii. 30. Whom he justified, them he also glorified.

Also Matt. xxv. 34. and 1 Pet. i. 3—5.



comfort to godly persons,<sup>(k)</sup> and such as feel in themselves the working of the Spirit of Christ,<sup>(l)</sup> mortifying the works of the flesh,<sup>(m)</sup> and their earthly members,<sup>(n)</sup> and drawing up their mind to high and heavenly things,<sup>(o)</sup> as well because it doth establish and confirm their faith of eternal Salvation, to be enjoyed through Christ,<sup>(p)</sup> as because it doth fervently kindle their love towards God:<sup>(q)</sup> So, for curious and carnal persons,<sup>(r)</sup> lacking the Spirit of Christ,<sup>(s)</sup> to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation,<sup>(t)</sup> or into wretchlessness<sup>(u)</sup> of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture.<sup>(v)</sup>

*h.* Rom. v. 11. We joy in God through our Lord Jesus Christ, by whom we have received the Atonement. — Also 1 Pet. i. 8.

*l.* Eph. iii. 20. According to the power that worketh in us.

*m.* Rom. viii. 13. If ye through the Spirit do mortify the deeds of the body, ye shall live.

Gal. v. 24. And they that are Christ's have crucified the flesh, with the affections and lusts.

*n.* Col. iii. 5. Mortify therefore your members which are upon the earth.

*o.* Phil. iii. 20. Our conversation is in heaven.

Also Col. iii. 1—2.

*p.* Rom. viii. 33—39. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who also maketh intercession for us. Who shall

separate us from the love of Christ? &c.

*q.* 1 John iv. 19. We love him because he first loved us.

*r.* Col. ii. 18. Intruding into those things which he hath not seen, vainly puffed up in his fleshly mind.

*s.* Jude 19. These are sensual, not having the Spirit. — Also Rom. viii. 9.

*t.* 2 Pet. iii. 15—16. Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do other Scriptures, to their own destruction.

*u.* Wretchlessness, means recklessness, carelessness.

*v.* Deut. xxix. 29. Secret things belong unto the Lord our God, but those things that are revealed belong unto us and to our children.

And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.<sup>(w)</sup>

Rev. xxii. 17. Let him that is athirst come; and whosoever will, let him take the water of life freely. w. Micah vi. 8. He hath	shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.
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## REMARKS ON ARTICLE XVII.

351. THIS Article is intended to express the doctrine of the Church of ENGLAND upon the much controverted question of Predestination and the Decrees of God; and nowhere does the moderation of our Church exhibit itself more prominently. In order to fully appreciate this moderation, it will be necessary to state as briefly as possible the various opposing views, that have been entertained upon this head. This is a controversy arising out of natural religion; the acknowledged prescience of God having led to the idea, that, foreknowing the future, God must also have predetermined all future events. There are four distinct views, that have been advanced by the parties respectively known as the *Supralapsarians*, the *Sublapsarians*, the *Arminians* or *Remonstrants*, and the *Socinians*.

352. The *Supralapsarians* hold, that God, considering only his own glory, decreed absolutely from everlasting who should be saved, and who should be damned; that he gives to the former the effectual and irresistible aid of his grace, from which they cannot depart or fall, and to the latter only such aids as should render them inexcusable. These two parts of God's decree are called Election and Reprobation. This system altogether denies *free will* to man, which would make God dependent in forming his decrees on what his free creatures will do. It also denies that

there can be a certain prescience of future contingents; which would involve this contradiction, that things, which are not certainly to be, are certainly foreseen. The words of CHRIST, *John* xvii. 9, 10, are explained as an intercession for the elect only. The doctrine is further supported by the passages *Eph.* ii. 10; *2 Cor.* v. 17; *Phil.* ii. 13; *Psal.* cx. 3; *Jer.* xxxi. 33—34; *Ezek.* xxxvi. 26—27; *Rom.* ix. 21. The necessary consequence of absolute decrees and efficacious grace is *final perseverance*; that is, that men cannot fall or depart finally from grace given. (See under Art. xvi. fin.) This is supported by the text, “*having loved his own which were in the world, he loved them unto the end.*” (*John* xiii. 1.)

353. The *Sublapsarians* hold, that ADAM indeed *sinned freely*, and brought condemnation on his posterity; and that GOD then decreed to save a great number through the death of his Son by the aid of an effectual grace, without taking any notice of the rest. In their arguments they run very close upon the Supralapsarian doctrine. The *Remonstrants* say, that GOD deals with men according as they use their liberty; and foreseeing how every one would use it, has decreed all things concerning them in this life and the next: that CHRIST died for *all* men, who have sufficient aid given them, which, however, every one may use or neglect, and that temporarily or permanently. As the Predestinarians make the glory of GOD the foundation of their reasoning so the Remonstrants reason from GOD's other attributes, his justice, goodness, truth, and holiness. They say, that GOD in the Scriptures often appeals to men as to these attributes. We are called upon to imitate him in them; to be holy and merciful, as he is holy and merciful. Hence our natural conceptions of these attributes, thus appealed to by GOD himself, must be sufficient guides to us. But how can we think it justice and mercy, that any

should be condemned for a deed, committed long before they had existence? What becomes of the offers of grace and mercy, the obtestations, exhortations, and expostulations upon them, every where in Scripture, if GOD has formed antecedent decrees, that they should not be effectual? The Scriptures often say that GOD "*is not willing that any should perish, but that all should come to repentance.*" (2 Pet. iii. 9.) "*As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; wherefore turn yourselves, and live.*" (Ez. xviii. 32, and xxxiii. 11). Further, to what purpose is preaching, if men are not to be persuaded to a free act of choice as free agents? If GOD has chosen to create men as free agents, and governs the world accordingly, this does not make him dependent on what his free creatures will do, so as to derogate from his authority or glory. As for his certain prescience of future contingencies, we see throughout the Scriptures a thread of very positive prophecies, which were punctually accomplished, though depending on the free agency of man. Hence it appears that the certainty of GOD's prescience is not *causal*, but *eventual*. The Scriptures even exhibit some instances of *conditional* prescience; as that the men of KEILAH would deliver up DAVID to SAUL, (1 Sam. xxiii. 11, 12) evidently on condition of DAVID's staying there, which he did not. So CHRIST's assertion concerning TYRE and SIDON, SODOM and GOMORRAH, (Matt. xi. 21—23) shows a conditional prescience. Hence, as every man has sufficient aid, if not to save him, yet at least to bring him to a state of salvation, all are inexcusable, if they wilfully neglect the means of salvation. But, besides what is simply necessary, some may have higher privileges and aids given them, which GOD foresees will be effectual. Lastly, CHRIST is said to be the *propitiation for the sins of the whole world*; (1 John ii. 2) and *as by the offence of one,*

(Adam) *judgment came upon ALL men to condemnation ; so by the righteousness of one, the free gift came upon ALL men to justification of life.* (Rom. v. 18). That grace is not irresistible, they shew from *Eph.* iv. 30 ; *Acts* vii. 51 ; *Matt.* xxiii. 37 ; *Isa.* v. 4. Reprobation they refute, among many others, by the following texts : *Hos.* xiii. 9 ; *John* v. 40 ; *Ezek.* xxxiii. 11. Final perseverance they refute by, *Heb.* vi. 4—6 and x. 38, and *Ezek.* xviii. 24.

354. The *Socinians* agree with the Remonstrants in denying absolute decrees ; and with the Supralapsarians or Calvinists, in denying the possibility of certain prescience of future contingencies.

355. Though the point was discussed by the ancient heathen philosophers and the Jews, and the freedom of the will was touched upon by ORIGEN and other early Christian writers, yet the real controversy sprang from the Pelagian doctrines. CASSIAN, who about that time arrived at MARSEILLES from the East, taught that GOD decreed all future events ; but he denied *preventing* grace, as did later the Semi-Pelagians. He allowed a co-operating grace, but subject to the freedom of the will. AUGUSTINE, the zealous opponent of Pelagianism, opposed him, and held that baptism was accompanied by an inward regeneration ; that all thus regenerate, had a measure of grace, but were not all *predestined to persevere* ; and with regard to those not thus predestined he agreed with the Sublapsarians.

356. The controversy was revived, as we have seen, (§ 133.) in the ninth century by GODESCHALCUS. LUTHER first held AUGUSTINE's views, but after his death the Lutherans fell into the Semi-Pelagian opinions. CALVIN embraced the views of AUGUSTINE, with the addition of absolute Reprobation ; ARMINIUS those of CASSIAN, the disciple of CHRYSOSTOM, held also by the Greek Church.

357. It will be observed that the Article does not

decide absolutely in favour of any of the above views. First it enlarges upon the good effects of *the godly consideration of predestination on godly persons*; and then it proceeds to state the evil effects on *curious and carnal persons of having continually before their eyes the sentence of GOD's predestination*, as if on that account censuring the doctrine; and concludes with the advice not to pretend to find in the Word of GOD any doctrines but such as are *generally set forth or expressly declared*. As for Reprobation, it is neither mentioned, nor even hinted at.

358. Elsewhere the Church of ENGLAND has set forth its doctrine on this head more positively. Thus in the Communion Service we own, that CHRIST *by the one oblation of himself once offered, made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the WHOLE world*; and in the catechism it is said, that GOD *the Son hath redeemed ALL mankind*; which must be considered as the most solemn declaration of the Church, being the doctrine in which she instructs her children.



## ARTICLE XVIII.

*De sperandâ æternâ Salute tantum in Nomine Christi.*

359. SUNT et illi anathematizandi, qui dicere audent unumquemque in Lege aut Sectâ, quam profitetur, esse servandum, modo juxta illam et lumen naturæ accurate vixerit : cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

*Of obtaining eternal Salvation only by the Name of Christ.*

360. THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth,<sup>(a)</sup> so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved. <sup>(b)</sup>

*a* Rom. iii. 9. Both Jews and Gentiles are all under sin.— v. 20. By the deeds of the law shall no flesh be justified.

*b* Acts iv. 12. There is none other name given among men, whereby we must be saved.

## REMARKS ON ARTICLE XVIII.

361. THE principle condemned in this Article was first set up by certain orators and apologists for heathenism, in their addresses to the early Christian Emperors, and it has also been since adopted by MAHOMET in the *Koran*. This condemnation is by no means intended to be applied to all Christian Sects not agreeing with us, nor even to the benighted heathens, who have never had the Gospel preached to them ; for since there is no express declaration in Scripture against the latter, it is not for us to take upon ourselves to pronounce their damnation. ST PAUL even

says, "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves," &c. (*Rom. ii. 14.*) But though we cannot positively pronounce all such damned, we have on the other hand no authority to promise them salvation; though it is not for us to circumscribe God's mercy, if he should be pleased to extend his uncovenanted mercy to any of them, and thus make the death of Christ efficient to save even them that are without the Gospel.

The word *accursed* is equivalent to the word *anathema*, used in the primitive Church against such as were excluded from communion with the Church, implying literally: *fit to be put away from the earth.*

## ARTICLE XIX.

*De Ecclesiâ.*

362. ECCLESIA Christi visibilis est cœtus fidelium, in quo verbum Dei purum prædicatur, et Sacramenta, quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda et cæremoniarum ritus, verum in his etiam quæ credenda sunt.

*Of the Church*

363. THE visible Church of Christ is a congregation of faithful men,<sup>(a)</sup> in the which the pure word of God is preached,<sup>(b)</sup> and the Sacraments be duly administered according to Christ's ordinance,<sup>(c)</sup> in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

*a.* 1 Cor. i. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place, call upon the name of Jesus Christ our Lord, both theirs and ours.

Col. i. 2. To the saints and faithful brethren in Christ.

*b.* Rom. x. 17. Faith com-

eth by hearing, and hearing by the Word of God.

*c.* Acts viii. 12. When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts ii. 42. They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

## REMARKS ON ARTICLE XIX.

364. THE Latin word *Ecclesia* is here translated by our word Church, (see § 82.) originally used for the

house or place of worship, then applied in a more extended sense to those assembled there for worship. The term *ἐκκλησία* (from *ἐκκαλεῖν*, to call out, or summon) is derived from the Athenian Constitution, where it meant the Assembly of the citizens for political purposes.

365. The Article lays it down as a fundamental rule, that we are to judge of the purity of a Church by the conformity of its doctrines with the Scriptures, and not to judge of doctrines by the authority and decisions of the Church, as held by Romanists. In fact, it decides in favour of *private judgment* in determining what is, or what is not, in accordance with the express declarations, “generally set forth to us in holy Scripture.” (see Article XVII. ad fin.) The Church of England only withholds from her members the unrestricted exercise of private judgment in regard to “the traditions and ceremonies of the Church,” (see Article XXXIV) and that only in order that “all things be done decently and in order.” (1 Cor. xiv. 40.)

366. The Romanists insist on the *infallibility* of the Church, which they suppose to be asserted in some passages of Scripture, and to which they require all Christians to submit their own private judgment. But this plainly presupposes that all men are agreed as to what is *a Church*; and next, as to which is *the Church*, seeing there have almost from the beginning been several bodies of men calling themselves *Churches*; and lastly as to the applicability, and even the exact meaning, of the passages referred to. Hence before men can be expected to admit the *infallibility* claimed, they must of course be supposed to have exercised their *private judgment*, as to all these preliminary points. Besides, by the primary principle of reasoning, it is absurd to prove the *infallibility of the Church* from the Scriptures, and afterwards refer for the meaning of those same Scriptures to the Church. .

367. Further, they define this infallible Church by certain notes or marks, which, they pretend, are peculiar to it ; viz. the name *catholic* ; *antiquity* ; *extent* ; *duration* ; *succession of Bishops* ; *union among themselves, and with their head* ; *conformity of doctrine with former times* ; *miracles* ; *prophecy* ; *sanctity of doctrine* ; *holiness of life* ; *temporal felicity* ; *curses upon their enemies* ; *a constant progress or efficacy of doctrine* ; *the confession of adversaries*. (Bellarmine.) But, instead of ending controversies about this infallibility, all these points start innumerable questions to be first decided ; such as, what each of these notes or attributes imply ; whether they *are* proofs of infallibility , whether they belong all to *the Church* claiming to be infallible ; whether all be necessary to constitute infallibility ; and if not, how many of them. In discussing these questions no use must be made of the Scriptures ; for if the Scriptures have their authority from the testimony, or rather decisions, of the infallible Church, no use can be made of them till that be first fixed. Some of these attributes are such as did not at all belong to the Church in the best and purest times, when its *extent* was very limited, its *duration* short, it enjoyed no *temporal felicity*, nor the *acknowledgment of its adversaries*. Nor need a body of men, continuing long and prosperously in a constant succession, necessarily be considered as *infallible*, though they may assume the name *Catholic*. The questions concerning conformity of doctrine with former times, and sanctity of doctrine, would lead men to the necessary exercise of *private judgment* in so many and such intricate inquiries, that it may as well be at once entirely conceded. As for Episcopal succession, it is confessedly still kept up in some corrupt Churches. Union with a head is no proof of infallibility, till it has been first proved that the Church *ought* to have a head, and that he must necessarily be infallible himself. Holiness of life, to be a

proof, must also be proved to combine of necessity with infallibility. Miracles wrought by particular persons do not prove their Church infallible; else the Jewish Church might be proved infallible by the miracles of Elijah and Elisha, whereas it fell repeatedly into idolatry. The same argument applies to prophecy. In short, if all these attributes were proved to be infallible signs of infallibility, the question would still arise, whether the Church of Rome has them all, and whether it be the *only* Church that has them.

368. And not only would it be necessary that every man should exercise his private judgment upon all these points, before he can acknowledge the existence of infallibility in any Church; but the Church of Rome itself, in calling upon men to abandon the errors of other Churches, actually allows them to judge for themselves in the vital point, as to what communion ought to be chosen or forsaken. And if we refer to the Scriptures in their general style and method, we find in them a constant appeal to our reason and intellectual faculties. If the mere dictates of the Church or of infallible men were the foundation of faith, our Saviour and the Apostles would not have employed long reasonings, explanations, and illustrations, to convince men's minds. Therefore we must conclude, that we need not believe doctrines to be true, simply because *the Church* teaches them; but we must *search the Scriptures*, and consider any Church a true Church, according as its doctrines agree with them.

369. In the next place, the Church of Rome itself declares that the Churches of Jerusalem, Alexandria, and Antioch, have erred; and as for itself, many of its ablest men have placed the infallibility of the Church, not in the Popes personally, but in a General Council. That Pope LIBERIUS (A. D. 352—367) was guilty of error in condemn-



ing Athanasius, and embracing Semi-Arianism, (see above § 98.) has never been disputed. So also Pope HONORIUS (A.D. 625-638) was condemned by the Sixth General Council, (see above § 124) and anathematized by several succeeding Popes, for holding the Monothelite doctrine. In these cases both the Eastern and Western Churches were agreed, that a Pope might be a *heretic*. It was not, indeed, till the *Eighth Century*, that the Bishops of Rome, elate with the importance given them by the Carlovingian princes of France, assumed to themselves absolute authority over other Churches, having till then only striven for the first place among the leading Bishops or Patriarchs. This assumption they now began to found on a volume, then first produced, purporting to be a collection of the *Decretal Epistles* of the Popes of the first ages, and which in those times of universal ignorance was easily credited, but has long since been plainly proved to be an imposture (see § 150.).

370. The chief proof adduced for the infallibility and supremacy of the See of Rome or the Pope over the whole Christian Church, is Christ's remarks to Peter, *Matt. xvi. 17-19*. "The Rock," there meant, many consider as referring to Christ himself; some to the confession of faith in him, just pronounced by Peter; and others to the Apostles in general, in whose name Peter had just returned answer to Christ; or lastly, to Peter himself, as being the first called to the ministry. This last explanation, though most favourable to the Romish doctrine, must be very far stretched to warrant the notion, that it can be applied to all Peter's successors, supposing the Popes to be so. Moreover, the dispute among the Apostles, who should be chief among them, appears to have been by no means decided by this declaration of our Lord, as no doubt it would have been, had the meaning been that assigned it by Rome; for the same point was still canvassed among them in the very night in which

our Saviour was betrayed. Nor does it appear, that after the effusion of the Holy Ghost, which certainly inspired them with the full understanding of Christ's words, they thought there was anything peculiarly given to Peter above the rest. He was questioned upon his baptizing Cornelius; and when it was discussed in the Council of Jerusalem, whether the Gentile converts were to be subjected to the Mosaical Law, he delivered his opinion only as one of the Apostles, and it was James whose opinion led to a decision. He was even charged by St Paul with dissimulation in that matter, for which, the latter says, he withstood him to his face. (*Gal. ii. 11.*) In the same Epistle St Paul also plainly asserts the equality of his own opinion with his, declaring that he received no authority from him, and owed him no submission.

371. The Churches of Alexandria and Antioch, being both founded by St Peter, did not set up any such claim; nor do we find that Peter himself ever made any such declaration. When he wrote his Second Epistle, in which he mentions a revelation he had received from Christ of his approaching dissolution, though that was a proper occasion for declaring such an important matter, he says nothing that relates to it. Thus the greatest of all privileges is pretended to be lodged in a succession of Bishops, without any one passage in Scripture alluding to it.

The *visible* Church means "Christ's Church militant here in earth," as distinguished from "the general assembly and Church of the first-born, which are written 'in heaven.'" (*Heb. xii. 23.*)

## ARTICLE XX.

*De Ecclesiæ Auctoritate.*

372. HABET Ecclesia Ritus sive Cæremonias statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesiæ non licet quicquam instituere, quod verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare, licet Ecclesia sit divinatorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

*Of the Authority of the Church.*

373. THE Church hath power to decree Rites or Ceremonies,<sup>(a)</sup> and authority in Controversies of Faith :<sup>(b)</sup> And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another.<sup>(c)</sup> Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.<sup>(d)</sup>

*a.* Tit. i. 5. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting.

1. Cor. xiv. 40. Let all things be done decently and in order.

*b.* See Acts xv. 5, 6, and 22—29.

*c.* 1 Pet. iv. 11. If any man

speak, let him speak as the Oracles of God.

Rom. xii. 6. Let us prophecy (*expound*) according to the proportion of faith.

*d.* Gal. i. 8. Though we, or an angel from heaven, preach any other Gospel to you than that we have preached unto you, let him be accursed. — Also, Deut. xii. 23.

## REMARKS ON ARTICLE XX.

374. THE opening words of this Article, are not found in the original copy, signed by both Houses of Convocation,

and still extant; but the printed editions all have it. (see §. 269.) The Article is intended to answer those who say, that, where the Scriptures are silent, there ought to be no rules made, but that all men should be left free. It is true, that in the Gospels there are but few rules laid down as to rites and ceremonies, and those mostly in general terms; as: "Let all things be done to edification, in order, and to peace;" "Lay hands suddenly on no man." But we see that Christ, speaking of those forms and ceremonies which the Jews had added to the ordinances of Moses,—as, for instance, the services and officers of their synagogues, their washings or baptisms, &c.—only reprov'd them for overrating the importance of these rites, yet did not condemn them; for he said of the divine precepts, "These ought ye to have done," adding, "and not to leave the other undone." (*Matt.* xxiii. 23.)

375. We find that certain Apostolical practices, such as the *kiss of peace*, and the order of *deaconesses*, were discontinued, when they excited mockery and scandal. Hence it is surely allowable to adopt new rules in matters indifferent, if even positive practices might be abrogated on the plea of expediency. We are required to *assemble ourselves together*, to form ourselves into a body, both for worshipping God jointly, and for maintaining order and love among the society of Christians; and ought therefore to acquiesce in some rules and regulations, adopted by common consent or long practice for such ends, and allow them to be enforced by those who have lawful authority among us. Nevertheless "we must obey God rather than men," (*Acts* v. 29.) and not consent to any forms contrary to express directions in Scripture.

376. The second point maintained by the Article is, that the Church has authority in matters of faith; *i. e.* not an absolute authority, founded on a pretended infallibility, but

an authority of order ; being properly only the right of private judgment, extended from the individual to assembled numbers, supposed more likely to arrive at the truth in disputed matters by means of their collective wisdom, applied before forming a decision. As a Scriptural example of such an assembly deciding on matters of faith and doctrine, we have the Council of Jerusalem in *Acts* xv.

377. Lastly, though we thus admit that the Church is “a witness and a keeper of Holy Writ,” yet we acknowledge, that a body of men may be faithful, as in the case of the Jews, in preserving the text of the Scriptures, and in handing them down without corruption ; yet be mistaken in their meaning, as were the Jews with regard to the Messiah.

## ARTICLE XXI.

*De Auctoritate Conciliorum Generalium.*

378. GENERALIA Concilia sine jussu et voluntate principum congregari non possunt; et ubi convenerint,—quia ex hominibus constant, qui non omnes Spiritu et verbo Dei reguntur,—et errare possunt, et interdum errârunt, etiam in his quæ ad Deum pertinent. Ideoque quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

*Of the Authority of General Councils.*

379. GENERAL Councils may not be gathered together without the commandment and will of Princes ;<sup>(a)</sup> and when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God.<sup>(b)</sup>

Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.<sup>(c)</sup>

a. Rom. xiii. 1. Let every soul be subject to the higher powers.

Also Chron. xxiv. 5. and xxix. 4.

b. Acts v. 40—41. And when they had called the Apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed

from the presence of the *Council*, rejoicing that they were counted worthy to suffer shame for his name.

c. Gal. i. 8. Though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed.

Also Deut. iv. 2 and xii. 32, and Isa. viii. 20.



## REMARKS ON ARTICLE XXI.

380. A GENERAL Council, in the strict sense of the term, can mean only an assembly of the whole Church of Christ, at least by representation ; and no Councils have ever been held coming up to this standard. The *Œcumenical* Councils of early times were mostly attended only by such Bishops as were summoned by the Emperors, and were able to attend ; and in later times, the Councils assembled by the assumed authority of the Popes, commencing with the First Lateran Council, A. D. 1132, were generally formed of such Bishops, and Abbots of great influence and distinction, as were summoned on account of their known submission to the Pope, and with the object of lessening the unpalatable harshness of the dictatorial power unwarrantably assumed by the Pontiffs, by seeming to defer to the collective wisdom of the Church. When later the abandoned conduct of a long series of Popes, and further the double elections of Popes during the Great Western Schism, from A. D. 1378 to 1414, had loosened the general deference to the presumed *infallibility* of the Popes, we see the successive Councils, of Pisa in 1409, of Constance in 1414, and of Basle in 1431, assume to themselves authority over the Popes themselves. In consequence of the violent contentions between these two pretended depositaries of supreme power and infallibility, no general Council has been called since that of Trent, which was summoned by Pope Paul III in 1545, suspended from 1552 to 1562, and dissolved in 1563 by Pope Pius IV. (see § 156).

381. That such Councils, cannot now be called without the consent of princes, is evident from the text adduced in note(a), which forbids the Clergy to obey the summons of a foreigner in preference to their own *temporal* head, to

whom the text manifestly applies. The example of the assembly of the Apostles, Elders or Presbyters, and Brethren or Laymen, mentioned in *Acts* xv, is clearly no precedent, having been merely a consultation of the inspired Apostles with such other Christians of note as were then at Jerusalem, and all of whom we know to have been specially endowed with the Holy Ghost. The claim to infallibility of Councils is founded on the words in *Acts* xv. 28, "It seemed good to the Holy Ghost, and to us." But this can evidently be meant only with regard to the point on which a decision was required, namely, whether the Gentiles were to be subjected to the yoke of the Mosaic Law; and it had "seemed good to the Holy Ghost" in the case of Cornelius that they should not. This gives the words a clear and distinct sense, agreeing with all that had gone before; whereas it would appear strange that the Apostles should presume to strengthen the authority of the Holy Ghost by their own. Besides, it is universally acknowledged that the various Councils in the reign of Constantius erred in approving Arianism in opposition to the First Council of Nice; as did also the Second Council of Ephesus, which sanctioned the Eutychian heresy, and was condemned soon after by the Council of Chalcedon. (see § 111.).

## ARTICLE XXII.

*De Purgatorio.*

382. DOCTRINA Romanensium de Purgatorio, de Indulgentiis, de Veneratione et Adoratione tum imaginum, tum reliquiarum, necnon de Invocatione Sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innitur: immo Verbo Dei contradicit.

*Of Purgatory.*

383. THE Romish doctrine concerning Purgatory,<sup>(a)</sup> Pardons,<sup>(b)</sup> Worshipping and Adoration, as well of Images<sup>(c)</sup> as of Reliques,<sup>(d)</sup> and also invocation of Saints,<sup>(e)</sup> is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.<sup>(f)</sup>

a. Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, *to-day* shalt thou be with me in paradise.

Heb. x. 14. By one offering he hath *perfected for ever* them that are sanctified.

Also Rom. viii. 5; 1 John i. 7; Rev. xiv. 13.

b. Dan. ix. 9. To the Lord our God belong mercies and forgivenesses.—Also Ps. xlix. 7.

c. Exod. xx. 4. Thou shalt not make to thyself any graven image &c.

d. 2 Kings xviii. 4. He (i. e. Hezekiah) removed the high places, and brake the

images, and cut down the groves, and brake in pieces the *brazen serpent*, which Moses had made; for unto those days the children of Israel did burn incense to it.

e. Acts x. 25, 26. As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man.

Also Acts xiv. 13—15, and Rev. xix. 10.

f. Matt. iv. 10. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

## REMARKS ON ARTICLE XXII.

384. IN the Articles of Edward VI, the doctrine here called *Romish*, was called the *doctrine of Schoolmen*, for the

Romish Church had not absolutely adopted these superstitions, as it did later, just before the publication of our present Articles : namely, in the Decrees and Canons of the Council of Trent. The word *perniciously* was also inserted before “repugnant to the Word of God.” The doctrine of a Purgatory was taught by Plato (Phædo, cap. 62. Stallb.) ; and the Jews also had a notion, that the souls of some men continued for a year going up and down in a state of purgation. We have also seen ( § 86.) that Manes, the author of the Manichean sect, held that souls after death pass through water and fire to the Sun. To these floating opinions were added in the third Century the practice of praying for the dead ; of which we find such full evidence in the writings of Tertullian and Cyprian, that the matter of fact is not to be denied. But these prayers were offered up even for the Apostles and the Virgin Mary ; and the souls of those prayed for were certainly supposed to be in heaven and at rest, but not in a state of consummate blessedness enjoying *the Vision of God*. Some of the early Fathers also speak of a *probatory fire*, to purify the souls destined for salvation, and to take place at the last great conflagration of the world. Hence it appears that these early notions, themselves pure inventions, were altogether different from the doctrine taught by the Romish Church ; which did not obtain, indeed, till Pope Gregory the Great introduced, at the end of the Sixth Century, his Canon of the Mass. Thereupon the offering up of masses as sacrificial atonements for the dead was introduced, and soon was made a source of profit to the Clergy in the corrupt times that followed ; and the munificent endowments men were exhorted to make to endow such masses, tended of course to perpetuate the superstition. When afterwards objections were raised to it, scripture passages were adduced, and tortured into proofs sanctioning the doctrine.

385. The doctrine of the Church of Rome now is, that every man is liable both to temporal and to eternal punishments for his sins: that God, on account of the death and intercession of Christ, does indeed pardon sin as to its eternal punishment; but the sinner is still liable to temporal punishment, which he must expiate by acts of penance and sorrow in this world, together with such other sufferings as God shall think fit to lay upon him. But if he does not expiate these in this life, there is a state of suffering and misery in the next world, where the soul is to bear the temporal punishment of its sins, to continue longer or shorter till the day of judgment; and in order to shorten this punishment, the prayers and *supererogations* of men here on earth, or the intercession of the saints in heaven, but above all things the sacrifice of masses, are of great efficacy. Now, God has made faith and patience under adversities in this life a main condition of his New Covenant, in which he promises that he *will remember our sins and iniquities no more*; (*Jer.* xxxi. 34: *Heb.* viii. 12) and he has declared that such adversities are not the punishments of an angry God, but the chastisements of a kind and merciful father. Wherefore, though God may think fit sometimes to interpose in this world by blessings as well as punishments, no arguments can thence be drawn to prove a reserve of such punishments in another state.

386. The passages of the New Testament adduced in proof are, first, (*Matt.* v. 26). "Thou shalt by no means 'come out thence, till thou hast paid the uttermost 'farthing'; a mere figurative phrase in a parable, referring entirely to circumstances of this world. Secondly, (*Matt.* xii. 32.) "Whosoever speaketh against the Holy Ghost, it shall not 'be forgiven him, neither in this world, nor in the world 'to come'; whence it is argued that there are some sins which are forgiven in the world to come; though it would

seem to furnish a stronger argument against the eternity of the torments of hell, since the sin alluded to is declared the only one not forgiven. Thirdly, (1 *Cor.* 13—15.) “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burnt, he shall suffer loss: but he himself shall be saved, yet so as by fire.” Though this passage may seem to favour the notion of some early fathers regarding a great fire or conflagration through which all were to pass *at the last day*, yet can it by no means favour the idea of the Romish purgatory, which is unsupported by any passage of the writings of the earlier fathers; and even a passage in Theodoret, a writer of the fifth Century, brought to bear upon the subject, is proved to be an interpolation. The Apostle, alluding to those who corrupted the pure Gospel by raising upon its foundation a structure of Judaism and Gentile Philosophy, evidently means some great trial; probably the destruction of Jerusalem and of the whole Jewish system, which would destroy *their work*, though the corrupters themselves should be saved, by discovering and acknowledging the truth of the teaching of Christ and his Apostles, proved and illustrated by that event.

387. In short, had the Apostles known anything of a purgatory, they would most undoubtedly have clearly set forth such an important doctrine. They told their converts, that “through much tribulation we must enter into the kingdom of heaven;” (*Acts* xiv. 22.) that “their present sufferings were not worthy to be compared to the glory that was to be revealed;” (*Rom.* viii. 18) and that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”



(2 *Cor.* iv. 17.) Here a powerful consideration is passed over in silence, that by these afflictions they should be spared so many of the torments of purgatory. It is impossible to suppose they would have neglected to tell men of any effectual means they knew, to avoid the torments of such an intermediate state. But the Scriptures every where speak only of two classes, the good and the bad; the former to “inherit the kingdom of God,” the latter to “depart into everlasting fire, prepared for the devil and his angels.” (*Matt.* xxv. 34. 41; *John* v. 29) Christ, in the parable of Lazarus and Dives, represents their souls as carried at once to their different abodes; and to the thief on the cross he said: “*To-day* thou shalt be with me in paradise.” St Paul, at his approaching dissolution, comforts himself with the prospect of the “crown of righteousness” he should receive; (2 *Tim* iv. 8.) and he speaks of these two events as certain consequents one of another, “to depart and be with Christ,” (*Phil.* i. 23.) and “to be absent from the body and present with the Lord”; (2 *Cor.* v. 8) and he says in general: “We know, that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” (*ibid.* v. 1.) Finally, St John heard a voice commanding him to write: “Blessed are the dead which die in the Lord from henceforth, . . . that they may rest from their labours.” (*Rev.* xiv. 13.)

388. Though the title of this Article is only “Of Purgatory,” yet it refutes four other doctrines of Rome, more or less depending on or connected with the former. *Pardons*, which are the same as *indulgences*, are granted by a power lodged in the Pope, and are said to remit the punishments of purgatory. These indulgences are connected with the doctrine of supererogation, and are in fact cheques upon the fund of supererogatory merits of the saints. (see Article xiv.) These pardons or exemptions from punishments are granted

for a shorter or longer period, according to the sums of money paid for them to the Pope, or those upon whom he confers the right of traffic in them by way of pension or favour. Bishop Burnet says, that he has seen one for "*ten hundred thousand*" years, but does not state the price paid for it.

389. The Gnostics were the first who introduced images into Christian worship, though they can scarcely be called Christians; for Irenæus, Epiphanius, and Augustine state, that they worshipped not only the image of Christ, but also of Pythagoras, Plato, and Aristotle. Other Christians at first abstained from all representations and figures in their worship, and were reproached with Atheism by the heathens on that account. Paintings on the walls of the Churches, however, appear to have been introduced as early as the *third* Century, and were condemned by the Council of ELLIBERIS early in the *fourth*. Private persons had in their possession statues of Christ and the Apostles, and were censured for it by Eusebius. From Augustine's writings it appears, that he knew of no images in Churches in the beginning of the *fifth* Century; yet we find they were introduced into Churches before that time in Pontus and Cappadocia, probably to conciliate the heathens. In those idolatrous times such pictures in places of worship soon were looked upon with reverence, and finally worshipped. In the *sixth* Century, Serenus, Bishop of Marseilles, to prevent such worship, destroyed the images; and though Pope Gregory the Great approved his motive, yet he censured the act. For the controversy about images between the *Iconoclasts* and *Iconolaters*, which arose in the eighth Century, see § 129.

390. The following texts may further be brought against image-worship: *Deut.* iv. 12. 15. 16. 23; xii. 30; xvi. 22; *Levit.* xxvi. 1; *Isa.* xl. 18—27; xliv. 9—21; *Jer.* x. 1—16; *Habak.* ii 18—20; *Psal.* cvi. 19, 20; *Acts* vii. 41; xvii. 16, 24—29 *Rom.* i. 23. 25.

391. The worship and adoration of the *reliques* of saints and martyrs arose from the high veneration in which the martyrs were held in the times of persecutions; and it was combined with the *invocation of the saints*, or the prayers for the intercession of these saints, whose souls were supposed to hover about the places where their bodies were buried. In the first three centuries we find no traces of this superstition; though then, if at any time, the martyrs and saints, including the Apostles and immediate disciples of Christ, may be supposed to have been eminently deserving of the highest veneration. But neither were their bodies or any portions of them preserved in those times, nor were miracles said to have been wrought by them. Passages are found in the writings of the fathers of the succeeding ages, indicating that the superstition then prevailed; but there is reason to suppose that many of these are interpolated. Chrysostom, a celebrated and eloquent preacher, even endeavours to remove the prejudice against the Gospel arising from the want of miracles in his time. It appears also that none of the adversaries of Christianity, Trypho, Celsus, Lucian, or Cecilius, allude to the practice; as they would probably have done with bitter raillery, had reliques been venerated in their time. But in the fourth century we find Julian the Apostate and others reproach Christians with it. The relics of Christ, the Virgin Mary, the true Cross, the Apostles, and others, produced after this time, though never heard of before, can therefore have been nothing but impostures. Such relics were often enshrined; they were thought the best preservatives both for body and soul; they were distributed as valuable presents, or sold through all countries; so that there were often many heads of the same saints produced in different places. The discovery of the Catacombs of Rome furnished at length an inexhaustible store.

392. In refutation we may adduce, besides the texts

given, that the body of Moses appears to have been concealed for this very reason from the people; (*Deut.* xxxiv. 6.) and though we are told that Elisha's bones wrought miracles (*2 Kings* xiii. 21.), yet no veneration appears to have been shown them.

393. As for *Invocation of Saints*, St Paul forbids the "worshipping of angels;" (*Col.* ii. 18.) and so when St John fell down before the angel in the Apocalypse, he was told: "See thou do it not; worship God; I am thy fellow-servant." (*Rev.* xix. 10. and xxii. 9.) Augustine, in the *fifth century* says expressly: "Let not the worship of dead men be any part of our religion: they ought to be honoured, that we may imitate them; but not worshipped."

394. The Council of Trent ordered, that due "worship should be given to the images," that relics should be "venerated," and condemned all who deny that the saints reign with Christ, and offer their prayers to God for men.

## ARTICLE XXIII.

*De Ministrando in Ecclesiâ.*

395. NON licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesiâ, nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesiâ, co-optati fuerint et adsciti in hoc opus.

*Of Ministering in the Congregation.*

396. It is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same.<sup>(a)</sup> And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.<sup>(b)</sup>

a. Jer. xxiii. 21. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

Heb. v. 4. No man taketh this honour unto himself, but he that is called of God as was Aaron.

b. Acts xiii. 2—3. As they ministered to the Lord and

fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Also 1 Tim. iv. 14; 2 Tim ii. 2; Tit. i. 5.

## REMARKS ON ARTICLE XXIII.

397. THE first part of this Article is proved by Leviticus viii, where the family, age, and qualifications of those that might serve in the priesthood, are particularly set forth. In the New Testament, our Lord said to the Apostles: "as

“the Father hath sent me, even so send I you;” (*John* xx. 21.) evidently implying that he had power to transmit to others the commission he held himself. When the Apostles went planting Churches, they in their turn appointed others over each particular Church; as Epaphras or Epaphroditus at Colossæ, Timothy at Ephesus, and Titus in Crete. Concerning the succession in which the ministry was to be continued, St Paul said to Timothy: “The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (2 *Tim.* ii. 2.) He gives him further directions upon the various parts of public worship, “supplications, prayers, intercessions, and giving of thanks” (1 *Tim.* ii. 1.). He informs him of the necessary qualifications for Bishops and Deacons, and this he did that Timothy during Paul’s absence “might know how to behave himself in the house of God;” (1 *Tim.* iii.) and cautions him to “lay hands suddenly on no man.” (1 *Tim.* v. 22) He gives him authority to *rebuke*, to *entreat*, to *honour*, to *censure*, to *receive accusations against elders*, to *divide the word of truth*, to *preach the word*, to *be instant in season, out of season*, to *reprove, rebuke, exhort*, to *do the work of an Evangelist*, to *make full proof of the ministry*. (2 *Tim.* ii. 15; iv. 2. 5.) Titus was “left in Crete to set in order the things that were wanting,” and to “ordain Elders in every city.” (*Tit.* i. 5. 9. 13). He is charged to *rebuke* the people *sharply*, to *censure an heretic*, to *admonish him twice*, and if still uncorrected, to *reject him* (*Tit.* iii. 10). To the Ephesians he says: (iv. 11. 13.) Christ “gave apostles, prophets, evangelists, pastors and teachers,” to continue in succession “till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man.” So we are told generally that the Apostles “ordained Elders in every Church.” (*Acts* xiv. 23.) And St Peter exhorts the elders “to feed the flock of God,



“taking the oversight thereof.” (1 *Pet.* v. 2.) The epistles of Clemens and Ignatius are likewise directed to the good government of the Churches by their pastors, and sufficiently shew that the Apostolical constitution was kept up in their age, as we have ample evidence that it was in the succeeding ages.

398. The second part of the Article defines those that are lawfully called to the ministry. Bishop Burnet says: “This is put in very general words. The Article does not resolve this into any particular constitution, but leaves the matter open and at large for such accidents as had happened, and such as might still happen. They who drew it had the state of the several Churches before their eyes, that had been differently reformed; and although their own had been less forced to go out of the beaten path than any other, yet they knew that all things among themselves had not gone according to those rules that ought to be sacred in regular times.” However, in our own Church we consider none lawfully called without Episcopal Ordination; and have reason to be thankful, that no political difficulties have broken up the regular Apostolical Constitution of our Church.

## ARTICLE XXIV.

*De loquendo in Ecclesia lingua, quam Populus intelligit.*

399. LINGUA Populo non intellectâ publicas in Ecclesiâ preces peragere, aut Sacramenta administrare, verbo Dei et primitivæ Ecclesiæ consuetudini plane repugnat.

*Of Speaking in the Congregation in such a Tongue as the People understandeth.*

400. It is a thing plainly repugnant to the Word of God,<sup>(a)</sup> and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

<p>a. 1 Cor. xiv. 9. Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.</p>	<p>church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?</p>
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Ibid. v. 23. If the whole

## REMARKS ON ARTICLE XXIV.

401. THIS Article is directed against the Romish rule, of celebrating public worship in the Latin tongue, in which the numerous formularies of that Church, commencing from Gregory the Great, are composed; and these have been imposed, together with the Papal supremacy, on all the barbarian tribes converted to Christianity in the dark ages. The custom is justified by the plea of the infallibility of the Church which imposed it; as also that the three languages, in which Pilate ordered the superscription to be written over the cross, are the only ones in which divine worship ought

to be celebrated. The absurdity of these reasons has caused the Church of Rome to give up the rigid adherence to the custom, and, in this country at least, the Papists have been shamed into the more reasonable practice of having most of the prayers in the missal in the language of the people; though the Mass is still muttered by the priest to himself in Latin.

## ARTICLE XXV.

*De Sacramentis.*

402. SACRAMENTA a Christo instituta non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficacia signa gratiæ, atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet Baptismus, et Cœna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt: ut quæ partim a pravâ Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati; sed Sacramentorum eandem cum Baptismo et Cœnâ Domini rationem non habentes, ut quæ signum aliquod visibile, seu cæremoniam a Deo institutam, non habeant.

Sacramenta non in hoc instituta sunt a Christo, ut spectarentur aut circumferrentur, sed ut rite illis uteremur. Et in his duntaxat qui digne percipiunt, salutarem habent effectum: qui vero indigne percipiunt, damnationem, ut inquit *Paulus*, sibi ipsis acquirunt.

*Of the Sacraments.*

403. SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession;<sup>(a)</sup> but rather they be certain sure witnesses, and effectual signs of grace, and God's goodwill towards us,<sup>(b)</sup> by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

a. Gal. iii. 27. As many as have been baptized into Christ, have put on Christ.

1 Cor. xi. 26. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—Also Acts ii. 41, 42.

b. 1 Pet. iii. 21. Baptism doth also now save us, (not the

putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.

1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism,<sup>(c)</sup> and the Supper of the Lord.<sup>(d)</sup>

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as St Paul saith.<sup>(e)</sup>

c. Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them.

d. 1 Cor. xi. 23—25. The Lord Jesus, the same night in which he was betrayed, took bread; And when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood. This do ye,

as oft as ye drink it, in remembrance of me.

e. Ibid. 27—29 Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

#### REMARKS ON ARTICLE XXV.

404. The word *Sacrament* has no determined Scriptural signification, since it is not found either in the Old or New

Testament. It was, however, very early applied to those vows by which Christians bound themselves to their religion ; and it is used as such by PLINY, in his letter to TRAJAN, (see §. 51) either from the information he alleges to have obtained from the Christians themselves, or from his own application of a word, well known to all men at that time, as the oath usually administered to the Roman soldiery. And here we may observe, that St Paul having already frequently used military terms applied metaphorically to Christians, (2 *Tim.* ii. 3, 4 and *Eph.* vi. 11—17) it is not improbable that the term *sacramentum* was also thus applied by the early Christian teachers, to make their converts comprehend the solemn obligations they took upon themselves. The rites, therefore, which we understand, when we speak of Sacraments, were considered not merely as badges and distinctions by which Christians are known, as the standards or other distinctive marks among soldiers ; but they are permanent federal rites, by which Christians bind themselves to the Captain of their Salvation, being instituted by Christ himself to unite us to him, and so accompanied by a divine grace and benediction, as a mutual pledge on his part to those who worthily and faithfully enter upon his Sacraments.

405. The term then being applied exclusively to the federal rites instituted by Christ himself, we must determine their character from the words and mode of institution, as given in the Scriptures. In conformity with this sound principle, our Church in the Catechism defines a Sacrament to consist of an outward visible sign or *material* symbol, and an inward *spiritual* grace ; a definition, which is founded upon the accounts given in the Gospels of the institution by our Saviour of Baptism and the Lord's Supper, and satisfied by no other rites ordered in the New Testament or introduced in succeeding ages. Hence neither the doctrine



of ZUINGLIUS and the *Socinians* is sound, that the Christian Sacraments are only badges and tokens of profession ; nor is the Church of Rome justified in characterizing the five other rites, specified in the Article, as sacraments, and ascribing to them sacramental virtues and efficacies.

406. Of these so called Sacraments, *Confirmation* is only the ratification of the Sacrament of Baptism, and is intended as an acknowledgment by the Bishop, as the chief of the community into which the baptized person had been previously admitted by an inferior minister, of the validity of that admission ; and this acknowledgment is made in the name of that whole community, and the person admitted makes thus publicly profession of his membership. The rite itself is founded on the account given in the eighth chapter of the Acts of the Apostles, where it is stated, that after PHILIP the Deacon had baptized some persons at SAMARIA, PETER and JOHN were sent down by the Apostles from Jerusalem ; and when *they had prayed for them, that they might receive the Holy Ghost, then laid they their hands on them, and they received the Holy Ghost.* Here we do not see the definition of a Sacrament satisfied. Confirmation was not instituted as a permanent rite by JESUS CHRIST himself ; it was not administered with any visible material sign or symbol ; it had no promise of an inward spiritual grace attached to it. As for the gift of the Holy Ghost to those persons, that was attended with the visible effects usual at that time ; for we read, that Simon Magus *saw* that through laying on of the Apostles' hands the Holy Ghost was given. Now it is certain that no such *visible* effects attend any Christian rites at present, and we have reason to suppose, that the power of imparting those active virtues of the Holy Ghost was limited to the Apostles themselves, since we are told that Peter sharply rebuked Simon for

aspiring to the same power; and though this rebuke is generally applied to his offer of purchasing that power for money, yet do we find nowhere that any one else either demanded or was freely endowed with it. The Church of Rome has been so fully sensible of the necessity of a *material* symbol as a constituting characteristic of a sacrament, that they have devised the *chrism*, a mixture of olive-oil and *opobalsamum*, with which the sign of the cross is made on the forehead. For this there is not the slightest warrant in Scripture; for the anointing of the sick with oil (*Jam. v. 14*) cannot authorize its use to other purposes.

407. By *penance* is properly meant the public confession of sorrow for such offences, as brought scandal upon the Church or community to which the offender belonged; and such open confession was required of the guilty person, before he was again recognised as a brother, and admitted into communion with the Church. It was not till above a thousand years after Christ, namely about the time of the Crusades, (see § 149) that the Pope began to assume the power, unheard of in the Church before, of remitting sins against God's commandments, and even granting *plenary indulgence*, for specified periods of time, of all punishments in this life and in the life to come, for any sins that a person might commit. Penance, considered in this light, was made a Sacrament, and endowed with the attributes and efficacies of the real sacraments, though the ancient forms of receiving penitents consisted only of a declaration or a blessing in the form of a prayer. The glaring abuses which in those times of ignorance and barbarism were at once founded on this presumed power of the priesthood, in the imposition of pecuniary and other easy penalties for the most heinous offences, strike so directly at the very foundation of Christianity, and indeed of

all religion and morality, that a general outcry was raised against the imposture, as soon as the darkness of the middle ages began to pass away. The passage appealed to is *John* xx. 23: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Now these words appear to confer unlimited authority, without any condition implied. But the Romish Church, in order to constitute penance a sacrament, requires as *conditions*, first, confession, which they regard as the outward visible sign; and secondly, at least *attrition*, by which they mean an imperfect *contrition*, such as a *momentary* sorrow for *some* sin upon any motive however slight. If, however, any conditions are laid upon us for the obtaining of pardon for our sins in order to our Salvation, they should be all those named in the Gospel, as faith, hope, charity, contrition, obedience. Therefore, since no condition is here named as a restraint upon this general power that is pretended to be given to priests by those words of our Saviour, they must either be considered as simple and *unconditional*, or they must be limited to *all the conditions* that are expressed in the Gospel. And thus we think we are fully justified in saying, that by these words our Saviour did indeed fully empower the Apostles to publish his Gospel to the world, and to declare the terms of salvation and of obtaining the pardon of sin; in which they were to be infallibly assisted, so that they could not err in discharging their commission: and the terms of the covenant of grace being thus settled by them, all who were to succeed them were also empowered to go on with the publication of this pardon and of those glad tidings to the world; so that whatsoever they declared in the name of God, conformably to the tenor of that which the Apostles were to settle, should be always made good. We do also acknowledge, that the pastors of the Church have, in the

way of censure and government, a ministerial authority to remit or to retain sins, as they are matters of scandal or offence ; though that indeed does not seem to be the meaning of those words of our Saviour. And therefore we think that the power of pardoning and retaining is only declaratory ; so that all the exercises of it are then only effectual, when the declarations of the pardon are made conformably to the conditions of the Gospel. This doctrine of ours, as to penance and absolution, has been maintained by some of the best Romish authors, and some of the greatest of their schoolmen. Besides, the practice and tradition of the Church must be relied on in this respect, if in anything ; since there was nothing that both Clergy and laity were more concerned to know and to deliver down faithfully than this, on which the authority of the one and the salvation of the other depended so much. The first occasion on which the Church had to exercise this discipline, was when those who had been guilty of apostasy during the persecutions of the third century, (see § 78) desired to be received again into communion with the Church. In the fourth century, the previous strictness of the lives of Christians was much relaxed by the great numbers who embraced Christianity after the example of the emperors. Thus the chief business of the Councils, that met in that and the following century, consisted in establishing disciplinary regulations. Confession was at first made publicly. But the looseness of manners that had crept in making this inexpedient, the Bishop, or a penitentiary priest appointed by him, received private confession ; though the penance was still always public, and some sins were still published. But even this caused such scandal, that NECTARIUS, who was Patriarch of Constantinople about the end of the fourth century, and CHRYSOSTOM, his successor, prohibited secret confession altogether. In some places, however, it

still continued. In the fifth century penance also began to be exercised in private; and in the seventh century all public penance was discontinued, chiefly in consequence of the publication of the *Penitential* of THEODORE of Tarsus, Archbishop of Canterbury, (A. D. 668-690,) in which he gave a graduated scale of offences, with rules for proceeding with each kind. This was eagerly adopted by the Western Church, and on it the whole monstrous system of pardons and indulgences was afterwards founded.

408. *Orders*, or formal ordination by prayer and laying on of hands, to the holy functions of ministering the sacraments and preaching, we retain as we find it practised by the Apostles; but we see in it none of the essentials of a Sacrament. All ancient rituals, and all writers of the first seven centuries, speak of nothing as essential to Orders but prayer and imposition of hands. In the *tenth* or *eleventh centuries* a new form was introduced of delivering the *vessels*, in ordaining priests, with words giving them power to *offer sacrifices to God and to celebrate masses*. These vessels were then considered as the material symbol, and the words as the *formula* of the *sacrament*. If then this *sacrament*, as such, did not exist in the first *ten centuries*, the Church must have been without valid orders; which is absurd. *Matrimony* has no claim whatever to be regarded as a sacrament. And having none of the essentials assigned to it in the Gospel, St Paul (1 *Cor.* vii. 6. &c.) speaks concerning it only from his own private judgment, as he declares himself; which would hardly have been the case, had he considered it as a sacrament: nor would he have advised those, who like himself were able to abstain from it, to do so. His words in the Epistle to the Ephesians, (v. 32) where he says of it, "This is a great *mystery*," are immediately explained by him, as if fearing they might be mistaken, by saying: "*But* I speak con-

cerning Christ and the Church." The word "mystery" having been translated in the Vulgate by "sacrament," probably first led to this error.

409. The practice of giving *extreme Unction* to persons at the point of death is founded on *Mark* vi. 13. and *Jam.* v. 14, 15, where oil is mentioned as applied to the sick. But this is undoubtedly done with a view to *healing* the sick, whereas the Church of Rome only administers it when there is little or no hope of recovery left, and calls it the *sacrament of the dying*. The anointing in the above passages was avowedly to effect a *miraculous cure*; and since the Church does not now claim that miraculous power, there can be no occasion for applying the oil. For the same reason it is vain to say, that the saving the sick here is meant in a spiritual sense, for the words and the context cannot bear such a sense. We find no mention of any unction of the sick till the beginning of the *fifth* century, when Pope INNOCENT I, in an Epistle, answers inquiries of another Bishop, which would certainly not have been made, had unction been always one of the acknowledged sacraments of the Christian Church. However, in none of the "Lives" of the Saints before the *ninth* century is there any mention made of their having extreme unction administered to them, though the circumstances attending their death are often very minutely related, and their receiving the Eucharist is often mentioned. Anointing of the sick indeed seems to have been practised from the *seventh* century; but from the prayers used with it, it is evident that recovery was intended, and that it was used, not as a sacrament for the benefit of the soul, but as a process beneficial to the body, as still practised in the Greek Church. Frequent failure in curing of the disease led in the *tenth* century to its application to the soul.

410. In the concluding clause the word *Sacraments*



means the sacramental elements, and refers only to the bread and wine in the Lord's Supper, called by the Romanists the *host* (*hostia*, a victim for sacrifice), which is elevated at the celebration of the mass, and carried about in public processions, when the people kneel or prostrate themselves in adoration of it. Such public processions being prohibited by the law in this country, are here performed within the Roman Catholic places of worship.

*Note.* *Worthily* means, with repentance and faith, as explained in the 28th Article.

## ARTICLE XXVI.

*De vi institutionum divinarum, quod eam non tollat malitia  
Ministorum.*

411. QUAMVIS in Ecclesiâ visibili bonis mali semper sunt admixti, atque interdum ministerio Verbi et Sacramentorum administrationi præsent; tamen cum non suo, sed Christi nomine, agant, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt; quæ propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint; atque tandem, justo convicti judicio, deponantur.

*Of the Unworthiness of the Ministers, which hinders not the  
effect of the Sacraments.*

412. ALTHOUGH in the visible Church the evil be ever mingled with the good,<sup>(a)</sup> and sometimes the evil have chief authority in the Ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments.<sup>(b)</sup>

a. John vi. 70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil.—

Also Matt. xiii. 47—49.

b. Matt. xxiii. 2, 3. The

Scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not.

Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.<sup>(c)</sup>

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused of those that have knowledge of their offences ; and finally, being found guilty, by just judgment be deposed.

<p>c. Matt. vii. 22, 23. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonder-</p>	<p>ful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity. Also Phil. i. 15. 18. and 1 Cor. ix. 27.</p>
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#### REMARKS ON ARTICLE XXVI.

413. THIS Article was framed in opposition to the Anabaptists, who at the time of the Reformation revived the doctrine of the Donatists, who held that not only heresy and schism, but also personal sins, invalidate the sacred functions of Christian Ministers. The latter sectaries rested upon certain passages in the writings of CYPRIAN, whom we have already seen (§ 85) as overzealous in the case of the readmission of the *lapsed* into the Church. But the celebrated AUGUSTINE, Bishop of Hippo, answered all that was cited from Cyprian in such a manner, as to set us an example, how we ought to distinguish between a due respect for the early Fathers, and an implicit adoption of all their opinions. The Church of Rome agrees with us in this particular ; but it has adopted another opinion, which must fill men's minds with equally distracting fears and

doubts. This opinion is, that if the ministering priest has a secret intention that the sacrament he administers shall be invalid, it becomes so ; and an anathema was passed at the Council of Trent against all who deny this doctrine. It is evidently intended to enhance the authority and power of the priest, but tends to destroy the whole credit of the Christian religion, in which the Sacraments are declared to be so necessary and efficacious. We hold that Sacraments are valid, if “duly administered according to Christ’s ordinance;” (see Article XIX) and efficacious if received “by faith and rightly.”

414. The last paragraph of the Article is so clear, that it needs no explanation ; and so evident, that it needs no proof. Eli was threatened with punishment for his son’s misconduct (1 *Sam.* iii. 11); Nadab and Abihu, sons of Aaron were punished (*Lev.* x. 2); and Timothy was charged by St Paul to enforce discipline among the Clergy (1 *Tim.* v. 1. 19, 20 and vi. 3. 5). In the primitive Church, ministers who had been excommunicated for misconduct, though they might be received again into the Church, were not again admitted to the functions or privileges of their order.

## ARTICLE XXVII.

*De Baptismo.*

415. BAPTISMUS non est tantum professionis signum, ac discriminis nota, quâ Christiani a non Christianis discernantur, sed etiam est signum Regenerationis, per quod, tanquam per instrumentum, recte Baptismum suscipientes Ecclesiæ inseruntur; promissiones de remissione peccatorum, atque adoptione nostrâ in filios Dei per Spiritum Sanctum, visibiliter obsignantur; fides confirmatur, et vi divinæ invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesiâ retinendus est, ut qui cum Christi institutione optime congruat.

*Of Baptism.*

416. BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened;<sup>(a)</sup> but it is also a sign of regeneration or new birth,<sup>(b)</sup> whereby, as by an instrument, they that receive baptism rightly are grafted into the Church:<sup>(c)</sup> The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are

*a.* This head has already been proved under Article xxv. note (a).

*b.* St John. iii. 5. Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Tit. iii. 5. According to his mercy he saved us, by the wash-

ing of regeneration, and renewing of the Holy Ghost.

*c.* 1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit we are all baptized into one body.

Eph. i. 22, 23. The Church, which is his body.

visibly signed and sealed,<sup>(d)</sup> faith is confirmed,<sup>(e)</sup> and grace increased,<sup>(f)</sup> by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.<sup>(g)</sup>

*d.* Acts ii. 38. Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost.

*Gal. iv. 6.* Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

*e.* Acts. ii. 41, 42. Then they that gladly received his word were baptized &c....and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers.

*f.* Luke xvii. 5. And the Apostles said unto the Lord, Increase our faith.

Also Col. i. 9, 10.

*g.* Mark. x. 13—16. And they brought young children unto him, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Acts ii. 39. The promise is unto you and to your children.

Also 1 Cor. vii. 14.

#### REMARKS ON ARTICLE XXVII.

417. BAPTISM is a federal-admission into the Christian Church, as circumcision was into the Jewish Church. The Jews, at the time of our Saviour, had adopted baptism also as a rite of admission for Gentile converts; and St Paul's expression (1 *Cor. x. 2*) that the Israelites "were all baptized unto Moses in the cloud and in the sea," seems to point to an opinion then prevailing among the Jews to that effect. The message of enquiry sent by the Pharisees to John the Baptist, also shews that they considered baptism as a suitable rite to be performed by the expected Messiah or his forerunner Elias. John's Baptism, however, was different from that instituted by Christ after his resurrection,



(*Matt.* xxviii. 19) in that it was not administered in the name of the Father, Son, and Holy Ghost; and hence we find that St Paul at Ephesus rebaptized those who had been baptized unto John's baptism by Apollos. (*Acts* xix. 5). The preparation and condition for John's baptism was *repentance only*; but for the baptism instituted by Christ there is moreover required *faith*, or belief in the Father, Son, and Holy Ghost, in whose name a person is baptized; and this implies likewise a belief in the atonement of Christ, that is, in the *kingdom of God*. This our Saviour expresses in his words to Nicodemus: "Except a man be born again, he cannot see the kingdom of God;" and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John* iii. 3. 5). Here is evidently meant that entire change and renovation of a man's mind and of all his powers, through which he must pass, before he can *discern* the true character of the *dispensation of the Messiah*: for that is the sense in which the kingdom of God is spoken of almost universally through the whole Gospel. St Paul, in this view of baptism, says: God has "saved us by the washing of regeneration and renewing of the Holy Ghost;" (*Tit.* iii. 5) and this he explains elsewhere to mean our being *dead unto sin*, and *buried with Christ*; our being *risen* and *quicken*ed with him, and *made alive unto God*. (*Rom.* vi. *Col.* ii.) Hence it is plain, that, though baptism is more than a mere *sign of profession and mark of difference*, yet it is not of the nature of a charm, as if the very act (*opus operatum*, as the Romanists term it), always and necessarily carried with it an inward regeneration. The dispute about regeneration in baptism arose with Augustine, Bishop of Hippo, who thought that all who were baptized were also regenerated, but made a difference between the *regenerated* and the *predestinated*. Our Article puts the efficacy of baptism, in order to the forgiveness of our sins, our adoption and salvation, upon the virtue of

prayer to God; that is, upon those vows and other acts of devotion that accompany them.

418. The last sentence concerning infant baptism is an instance of that moderation which pervades all the Articles, and bears evidence of the wisdom of our Reformers, and of their holy earnestness of purpose, which did not allow itself to be drawn into the controversial animosities of the time. To this moderation we must no doubt ascribe, under Providence, the firm establishment of our Church; and it is only to this that we can look for the preservation of its integrity amidst the renewed polemical animosities of our day. It was above all essential on this point at the time of the Reformation, when those violent sectaries, the Anabaptists, had renewed the Antipædobaptist doctrine of PETER BOUIS, who collected a party around him in France, about A. D. 1030. The opposition to them in Germany in the sixteenth century drove them to the commission of the most criminal excesses.—The texts adduced shew the grounds upon which the opinion of our Church is founded.

## ARTICLE XXVIII.

*De Cœnâ Domini.*

419. CÆNA Domini non est tantum signum mutuæ benevolentiæ Christianorum inter se, verum potius est Sacramentum nostræ per mortem Christi redemptionis: atque adeo rite, digne, et cum fidesumentibus, panis, quem frangimus, est communicatio corporis Christi; similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et Vini Transubstantiatio in Eucharistiâ ex sacris literis probari non potest; sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in Cœnâ, tantum cœlesti et spiritali ratione. Medium autem, quo corpus Christi accipitur et manducatur in Cœnâ, fides est.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

*Of the Lord's Supper.*

420. THE supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another;<sup>(a)</sup> but rather is a Sacrament of our Redemption by Christ's death,<sup>(b)</sup> insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break

*a.* John iv. 11. Beloved, if God so loved us, we ought also to love one another.

1 Cor. x. 17. For we being many are one bread, and one body, for we are all partakers of that one bread.

*b.* Luke xii. 19, 20. And

he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.<sup>(c)</sup>

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.<sup>(d)</sup>

The Body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner.<sup>(e)</sup> And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.<sup>(f)</sup>

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.<sup>(g)</sup>

c. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

d. 1 Cor. xi. 26. As often as ye eat this BREAD, and drink this cup, ye do shew the Lord's death till he come.

e. John vi. 47—51. He that BELIEVETH on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. *This is the bread* which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat this bread, he shall live for ever.

John vi. 58. This is that bread which came down from heaven: NOT as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Ibid. 62—63. What and if ye shall see the Son of man ascend up where he was before? *It is the spirit that quickeneth; the FLESH PROFITETH NOTHING: the WORDS that I speak unto you, THEY are spirit, and THEY are life.*

f. John vi. 35. Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that BELIEVETH on me shall never thirst.—also v. 47.

g. Luke xxii. 19, 20. Matt. xxvi. 26—28.

#### REMARKS ON ARTICLE XXVIII.

421. IN the Articles of Edward VI. the following paragraph on Transubstantiation was added: "Forasmuch as the truth of man's nature requireth that the body of one

and the selfsame man cannot be at one time in divers places, but must needs be in one certain place; therefore the body of Christ cannot be present at one time in many and divers places: and, because, as Holy Scripture doth teach, Christ was taken up into heaven, and there shall continue unto the end of the world; a faithful man ought not either to believe or openly confess the real and bodily presence, as they term it, of Christ's flesh and blood in the Sacrament of the Lord's Supper."

This paragraph was in the copy subscribed by Convocation in Elizabeth's reign, but was omitted in the published copy from a sense of moderation, and as being indeed superfluous, after what precedes. The doctrine of Transubstantiation was not thought of, as we have seen, (§ 132) till the middle of the *ninth* century. In the preceding centuries we find no mention whatever of it, though almost all the other doctrines of Christianity were subjected to discussions, and decisions made upon them by Councils. The early Fathers, in all their arguments against heretics, appeal to the evidence of our senses; and especially against the Docetæ, who denied the reality of our Lord's body. It is by this evidence only that God convinces the world of the authority of those whom he sends to speak in his name. He gives them a power to work miracles, which is an appeal to the senses of mankind; and it is the strongest appeal that can be made. For those who stood out against the evidence of Christ's miracles, are said to *have no cloak for their sins*. We can only receive a revelation by hearing or reading, by our ears or by our eyes. If then any part of this revelation destroys the certainty of the evidence, which our senses give us, it destroys itself; for we cannot be bound to believe it upon the evidence of our senses, if this is a part of it, that our senses are not to be trusted. Now, the Romanists say, that the bread and wine,

after consecration, are annihilated ; and that, instead of them, their outward appearances or *accidents* alone remain, under which the real body of Christ is present. This transformation they attribute to miracle, perpetually repeated at the celebration of every mass through all ages. Of this they are so firmly convinced, that they pay to these elements of bread and wine the same adoration, which they would pay to the real person of Jesus Christ, if he were visibly present. This we consider barefaced idolatry. And since, according to another doctrine of theirs, the true consecration, and therefore the true transubstantiation, depends upon the *intention* of the priest ; (see under Article XXVI.) but the adoration takes place at every celebration of the mass ; it is evident that they must themselves confess, that this doctrine must have frequently caused acts of idolatry in the worshippers. Nor can it be objected, that there are mysteries in the Christian religion, which contradict the experience of our senses, and even our reason, which is a faculty superior to our senses. For there is a great difference to be made between our reasonings upon difficulties which we cannot understand, and our reasonings upon clear principles. The one *may* be false, but the other *must* be true. We are sure that a thing cannot be *one* and *three* in the *same* respect ; for our reason assures us of this, and we do and must believe it. But we know that in *different* respects the same thing may be *one* and *three*. And since we cannot know all the possibilities of those different respects, we must believe it upon the authority of a divine revelation ; though if a revelation should affirm, that the same thing is *one* and *three* in the *same* respect, we should not, and, indeed, could not believe it. To obviate such insurmountable objections to their doctrine, the schoolmen of the middle ages invented a whole new system of physical philosophy, with a special nomenclature for the properties and attributes of things. Thus they say that *ubication*, or the being in a place, is but an



*accident* to a substance ; and so the same body's being in many places at the same time, means only that it has a few more of these *accidents* produced in it by miraculous agency. This they think meets the difficulty of conceiving, that the whole real body of Christ should be present at the same time in every place where the Sacrament is administered. They were compelled to have recourse to these and many other subtleties to uphold this new doctrine ; whilst the ancients, who disputed with the most acute arguments upon so many other things—as the attributes of the Deity, the essence and persons of the Trinity, and others—did nevertheless conceive of no such doctrine, and consequently needed not to have recourse to any such subtleties. Neither did the Jews, or any of the heathen adversaries, ridicule the early Christians for this doctrine, as they did for others ; and had this doctrine been held at that time, there can be no doubt, that antagonists like Julian the Apostate, who had himself been carefully instructed in all points concerning the Christian religion, would have availed themselves of it. And lastly, when accused by their enemies of celebrating Thyestean suppers and eating human flesh, we find the Fathers simply denying it as a downright calumny, without any allusion to any such doctrine as the *real presence* of the actual body of Christ ; which, however, would have been the most obvious explanation, had they held it at that time.

422. The Lutherans hold the doctrine of Consubstantiation ; that is, that the bread and wine remains what it is, but the body of Christ is also present at the same time. Some of them are called *ubiquitarians*, because they hold that the body of Christ is everywhere, as well as in the Sacrament. Others consider that the words of Christ must necessarily be true in their literal sense : and that his body is therefore present *in*, *with*, and *under* the bread and wine. Nearly all the same arguments, adduced before, apply here

equally. However, they do not carry this mere opinion further, and do not practise adoration of the elements in consequence of it ; and therefore we hold communion with them, since they do not allow that opinion to influence their morals, nor the purity of religious worship.

423. As we consider neither of the above doctrines tenable against the arguments adduced, and others that might be adduced, so we think them also contrary to the express words of Scripture, as given in the texts above. Since Christ in saying “ he that eateth of this bread shall live for ever,” evidently promised a *spiritual* life ; therefore we conclude that *the bread*, which he called *his flesh*, must also be meant to be to us *spiritual* food. Hence the Article says : The body of Christ is given, taken, and eaten after a *heavenly* and *spiritual* manner.

424. The concluding sentence of the Article condemns not only the lifting up and worshipping of the consecrated bread and wine, as practised in the Romish Church ; but also their carrying the elements in processions to the sick, and reserving them for the absent. This latter custom has also given rise to subtile discussions, whether and how long the body of Christ continues, when the bread becomes mouldy, and the wine sour.

425. The only Christians at the present day, who do not celebrate the sacrament of the Lord’s supper, are the Quakers, who make their whole religion to consist in contemplative love.

## ARTICLE XXIX.

*De Manducatione Corporis Christi, et impios illud non manducare.*

426. IMPII, et fide vivâ destituti, licet carnaliter et visibiliter, ut *Augustinus* loquitur, corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur: sed potius tantæ rei Sacramentum, seu symbolum, ad judicium sibi manducant et bibunt.

*Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

427. THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as *St Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather to their Condemnation, do eat and drink the sign or Sacrament of so great a thing.<sup>(a)</sup>

a. John xiii 26, 27. When he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him.

1 Cor. xi. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

## REMARKS ON ARTICLE XXIX.

428. THIS Article is intended to refute the Romanists, who maintain that the mere receiving of the sacrament (*opus operatum*) procures remission of sins; since, by their doctrine of transubstantiation, all communicants receive the body of Christ. But if, as we say, Christ is present in a *spiritual* manner, and if the mean whereby the body of

Christ is received be *faith*, then such as believe not, do not receive him. Our Saviour expressly said : " Whoso "eateth my flesh and drinketh my blood, hath eternal life." (*John* vi. 54). Whence we conclude, that no man does truly receive Christ, who does not at the same time receive with him a right to eternal life. Not only Augustine, but many others of the Fathers, express this opinion in strong terms.

## ARTICLE XXX.

*De utraque Specie.*

429. CALIX Domini laicis non est denegandus: utraque enim pars Dominici Sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

*Of Both Kinds.*

430. THE Cup of the Lord is not to be denied to the Lay people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.<sup>(a)</sup>

<p><i>a.</i> Matt. xxvi. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye ALL of it.</p> <p>Mark xiv. 23. And he took the cup, and when he had given</p>	<p>thanks, he gave it to them, and they ALL drank of it.</p> <p>1 Cor. xi. 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.</p>
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## REMARKS ON ARTICLE XXX.

431. THE practice condemned in this Article arose from the doctrine of transubstantiation. For considering the whole body of Christ to be present under each of the elements, men were at first led to think it sacrilegious to waste any of either. They therefore dipped the bread in the wine and so partook of both at once, contrary to the separate institution of each by our Saviour. They also devised a means of sipping the wine through tubes, to avoid its dripping on their beards. In the thirteenth Century Pope Innocent IV permitted all to have the cup, who were cautious not to spill any. In all preceding ages we find, both from the Fathers and from all the ancient Liturgies, that the Lord's Supper was administered in both kinds to all. At length the

Council of Constance, in 1414, decreed that it should be consecrated in both kinds, but administered to the laity only in one kind, "since Christ was entire and truly under "each kind."

432. We consider the word "*all*," added in the institution, when the cup is mentioned, though not with the bread, as sufficiently decisive. If it be said, that the Apostles were ordained ministers, we answer, that they were not such till they received their mission after Christ's resurrection, when "he breathed on them, and saith unto them, Receive ye the "Holy Ghost". &c. (*John xx. 22.*) Further, the text quoted from St Paul shews, that he meant both the bread and the cup to be taken by all the Corinthian Christians.



## ARTICLE XXXI.

*De unicâ Christi Oblatione in Cruce perfectâ.*

433. OBLATIO Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo dicebatur sacerdotem offerre Christum, in remissionem pœnæ aut culpæ, pro vivis et defunctis, blasphema figmenta sunt, et perniciosæ imposturæ.

*Of the one Oblation of Christ finished upon the Cross.*

434. THE Offering of Christ once made,<sup>(a)</sup> is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual:<sup>(b)</sup> and there is none other satisfaction for sin, but that alone,<sup>(c)</sup> Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.<sup>(d)</sup>

a. Heb. ix. 26. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

b. John i. 29. Behold the Lamb of God, which taketh away the sin of the world.

1 John ii. 1, 2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

c. Heb. x. 14. By one offering he hath perfected for ever them that are sanctified.

Heb. x. 26. There remaineth no more sacrifice for sin.

d. Heb. ix. 25, 26. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

## REMARKS ON ARTICLE XXXI.

435. HERE the doctrine of the Church of Rome, that the celebration of the Lord's Supper is an expiatory sacrifice, is confuted. Next to the infallibility of the Church, or rather of the Pope, this is the doctrine on which the papists lay the greatest stress, and in which both priests and people are better instructed than in any other point. Till the *twelfth* century, *solitary masses*, that is, the celebration of the communion by the priest alone without any communicants, was never tolerated. As early as the reign of Charlemagne, in the beginning of the *ninth* century, the Council of Mentz decreed, that no priest should say mass alone; so that the abuse must have already commenced then. In the early ages we find no mention of the Communion any where as a sacrifice for men's sins offered to God. All the ancient liturgies show that it was considered as a grateful commemoration of the sacrifice of Christ's death, in which we renew by renewed acts of faith our covenant with God, and share in the effects of that death which he suffered for us. All the early writers bear testimony to the same thing. Justin Martyr in his Second Apology says, that Christians had no other sacrifices but prayers and praises. So the Apologists Athenagoras and Minucius Felix justify Christians for having no other sacrifice but pure hearts, clean consciences, and a stedfast faith. Origen and Tertullian, Clemens of Alexandria and Arnobius, write to the same effect. The adversaries of Christianity also constantly reproach Christians for having no sacrifices; and especially Julian the Apostate, who was perfectly acquainted with all that concerned Christianity, yet makes the same objection, without considering the Communion as a sacrifice. The idea of the sacrifice of the mass arose indeed only from the doctrines of Purgatory and Transub-

stantiation. By the latter, the bread and wine were considered to be miraculously changed into the real body of Christ, which was then considered to be offered up to God by the priest as an atoning sacrifice, just as Christ offered himself at the Crucifixion as an atoning sacrifice for the sins of mankind. And hence arose the assumption of the dignity of a sacrificing priesthood by the Clergy; which was heightened by the power they pretended to, of saving the souls of men from the pains of purgatory by saying masses. We need not here again dwell upon the abuses of trafficking in these masses for money. The texts adduced sufficiently refute the idea of a sacrifice of expiation in the mass, and of a sacrificing priesthood. And St Paul in the Epistle to the Hebrews clearly explains the application of these terms to Christ. Speaking of the Levitical priests he says, "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood." (*Heb.* vii. 23, 24.) Thus clearly appropriating the rank of the Priesthood of the New Dispensation to Christ *alone*. And after arguing long, that Christ's death is the only sacrifice needed any more, he asks: If the sacrifices offered year by year had purged the worshippers, "then would they not have ceased to be offered?" (*Heb.* x. 1, 2.) And answers conclusively: "Every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered *one sacrifice for sins*, for ever sat down on the the right hand of God.... For by one offering he hath perfected for ever them that are sanctified." (*Heb.* x. 11—14.) Here we have the thread of a full and clear discourse, to show that in the strict sense of the words we have but *one priest* and *one sacrifice* under the Gospel; and this is the doctrine which our Church holds and maintains in this Article.

## ARTICLE XXXII.

*De Conjugio Sacerdotum.*

436. EPISCOPIS, Presbyteris, et Diaconis nullo mandato divino præceptum est, ut aut coelibatum voveant, aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

*Of the Marriage of Priests.*

437. BISHOPS, Priests, and Deacons, are not commanded by God's Law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.<sup>(a)</sup>

(a) Heb. xiii. 4. Marriage is honourable in all.

1 Cor. ix. 5. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

1 Tim. iii. 2. A bishop must be blameless, the husband of one wife.

Ibid. 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

## REMARKS ON ARTICLE XXXII.

438. THE law of Moses, so far from forbidding priests to marry, made their office, even that of the High Priest, hereditary in their families; so that they were in fact compelled to marry to obey the law of God. Our Saviour certainly made no change in this respect; for he chose Peter as his first Apostle, who was married, since we are told that Jesus cured his wife's mother of a fever. (*Matt.* viii. 14.). No doubt most of the other Apostles were likewise married. St Paul, in giving such special directions

regarding the qualifications of men for the various degrees of the ministry, so far from enjoining celibacy, says in several places that they should be husbands of one wife; though speaking generally of *all men*, he says: "He that "is unmarried careth for the things that belong to the "Lord; . . . . . but he that is married careth for the things "that are of the world;" but "It is better to marry than "to burn." (1 *Cor.* vii. 32, 33. 39.). If in the early ages of the Church men had left their wives when ordained, we should no doubt have found the enemies of Christianity reproaching them with it. We find indeed that a certain Bishop, charged with levity, to clear himself, proposed at the Council of Nice, that the Clergy should depart from their wives; but the historian expressly declares, that till then they had lived with their wives. Second marriages were indeed discountenanced among the Clergy. In after times we find such repeated Canons passed by Roman and African synods against the marriage of the Clergy, that it is evident they were not obeyed. In the Greek Church men are usually married before they enter into holy orders, and continue to live with their wives and families. We find Gallican and Spanish Synods mention the wives of Bishops and Priests as *Episcopæ* and *Presbyteræ*. In the Saxon times the Cathedral Clergy in England were openly married, till Dunstan in the tenth century charged them to forsake their wives on pain of deprivation. Pope Gregory VII, as we have seen (§ 136), to withdraw the Clergy as much as possible from the jurisdiction of princes, and place them under his own absolute control, compelled them to put away their wives. Lanfranc, who was Archbishop in the reign of William the Conqueror, only imposes celibacy on the Clergy in Cathedrals; but his successor Anselm imposed it on all the Clergy. The crying abuses brought on by the compulsory celibacy of the Clergy caused

the Reformers, both in Germany and in England, to dispense with it; though men had become so accustomed to see the Clergy distinguished by it from the laity, that the change caused some displeasure among the people at first. The first portion of the Article was all that was published in the first set of Articles, leaving the conclusion to be inferred.



## ARTICLE XXXIII.

*De excommunicatis vitandis.*

439. QUI per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus est, et excommunicatus, is ab universâ fidelium multitudine, donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus et Publicanus.

*Of Excommunicate Persons, how they are to be avoided.*

440. THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated,<sup>(a)</sup> ought to be taken of the whole multitude of the faithful, as an Heathen and Publican,<sup>(b)</sup> until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.<sup>(c)</sup>

a. 1 Cor. v. 4—5. In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.

b. Matt. xviii. 17. If he shall neglect to hear them, tell it unto the church; but if he

neglect to hear the church, let him be unto thee as an heathen man and a publican.

Also 1 Cor. v. 11.

c. 2 Cor. ii. 6—7. Sufficient unto such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him lest perhaps such an one should be swallowed up of over-much grief.

## REMARKS ON ARTICLE XXXIII.

441. THE strict purity of character and conduct required of those who were considered as members of the Christian brotherhood in the earliest time, made it necessary to exclude from the community such as brought scandal upon it by unbecoming conduct. The case alluded

to by St Paul in the texts adduced, shows that this severity of discipline began already in the Apostolic times. When the numbers of Christians increased, and instances of misconduct were of more frequent occurrence, regular rules of discipline were established; and offenders were either excluded only from the partaking of the Communion, until they had gone through certain acts and forms of penance; or, for heinous or repeated offences, were entirely expelled from the Church. We have seen what disputes arose on this subject between those who were willing to receive back the *lapsed*, that is, those who had been guilty of temporary apostacy; and those who wished to exclude them at once from the Church. In the corrupt times that soon followed, down to the time of the Reformation, the sentence of excommunication was a weapon hurled by parties against each other upon the slightest provocation; and especially formidable in the hands of the popes in the days of their greatest power, when the thunders of the Vatican brought down certain destruction upon the devoted head. At the present day, when the established tribunals in all Christian countries take cognizance of moral delinquencies, the custom of excommunicating those guilty of such offences has fallen into desuetude; and with it that of exacting public penance on their desiring again to be received into the communion of the Church. Nevertheless, our Church acknowledges the right of its ministers to refuse admission to the communion to "open and notorious evil livers." But it is only a temporary suspension; for the minister must within fourteen days after give an account to the Ordinary, who will then take further measures against the person complained of. These difficulties cause the right of exclusion never to be put in practice at the present day.

## ARTICLE XXXIV.

*De Traditionibus Ecclesiasticis.*

442. TRADITIONES atque Cæremonias easdem non omnino necessarium est esse ubique, aut prorsus consimiles : nam et variæ semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra verbum Dei instituatur. Traditiones et cæremonias Ecclesiasticas, quæ cum verbo Dei non pugnant, et sunt auctoritate publicâ institutæ atque probatæ, quisquis privato consilio volens, et datâ operâ, publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Quælibet Ecclesia particularis sive nationalis auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias aut ritus Ecclesiasticos, humanâ tantum auctoritate institutos, modo omnia ad ædificationem fiant.

*Of the Traditions of the Church.*

443. It is not necessary that Traditions and Ceremonies be in all places one, and utterly like ; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word.<sup>(a)</sup> Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like),<sup>(b)</sup> as he that offendeth against the common order of the

a. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves.

b. 1 Tim. v. 20. Them that

sin rebuke before all, that others also may fear.

1 Thess. v. 14. Warn them that are unruly.

Church,<sup>(c)</sup> and hurteth the authority of the Magistrate,<sup>(d)</sup> and woundeth the consciences of the weak brethren.<sup>(e)</sup>

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.<sup>(f)</sup>

*c.* 2 Thess. iii. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

*d.* 1 Pet. ii. 13. Submit yourselves to every ordinance of man for the Lord's sake.

*e.* 1 Cor. viii. 12. When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

*f.* Rom. xiv. 19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

## REMARKS ON ARTICLE XXXIV.

444. By traditions are here meant modes and customs of celebrating public worship, not the supposed articles of faith which the church of Rome considers as handed down from the time of the Apostles as supplementary to the Scriptures, and therefore necessary to salvation. The latter have been already condemned in the Sixth Article. That the Church has the right to establish and regulate such rites and ceremonies has already been shewn in the Twentieth Article. It remains therefore only to show that private persons are bound to conform themselves to such ceremonies, especially when they are also enacted by the national legislature; and that the latter has the power to legislate in such matters for the Church we acknowledge in the Prayer for the High Court of Parliament, where we pray God, "to direct and prosper all their consultations, to the advancement of his glory and the good of his Church," and confess that under God it depends *on their endeavours*, "that religion and piety may be established

“among us for all generations.” Since then we are bound to “obey them that have the rule over us, and to submit “ourselves,” we may not “willingly and purposely break “the traditions and ceremonies of the Church, which be “not repugnant to the Word of God;” especially if we profess to be members of that body for which they are “ordained and approved by common authority;” and above all, when as officers and ministers within that body, we have subscribed and solemnly promised and engaged to conform and adhere to them.

445. The second part of this Article is against the unalterableness of laws made in matters such as those discussed here. Since we acknowledge in the Church the legislative power in such matters, that power must of course reside with the Church in every age; and therefore one age cannot bind another age by its legislation, without depriving the latter of its inherent authority and power. The laws of God are binding on all men in all ages; but the laws of the Church, as well as the laws of every state, are only provisions made for the present state of things. As therefore circumstances change, the Church may vary its “traditions and ceremonies,” if it be found requisite to do so for the great ends of religion. The same reasonings will apply to different countries. The only question is, whether the Canons of General Councils and others may be altered or dispensed with by particular national Churches. Though the different branches of Christ’s Church ought to hold communion together, since our Saviour in his last and longest prayer besought his Father that those whom he had given him might be one body; (*John* xvii. 11, 21.) yet this difference is to be observed between the Christian and the Jewish religion, that the latter was specially confined to one nation and to one country, whilst Christianity was to be universal, and to extend over all nations, differ-

ing in climates and natural temperaments, in languages and customs. Since then the legislative power in question is given to the Church only in order to edification, every nation must be the proper judge of that within itself. The Councils held during the integrity of the Roman Empire must be considered as national synods, which neither had, nor assumed, the right to impose their Canons on the Christians of Persia, India, and Ethiopia. Neither did those Councils attempt to remove the great diversities in rules and rituals, which then prevailed. The Council of Nice made but few canons with any such tendency; those of Constantinople and Ephesus made fewer still; and even the Council of Chalcedon made but few to repress the abuses that had crept into the Church in the fifth century. Moreover, these early canons were entirely extruded by the Canon Law of Rome, founded on forged decrees, purporting to have been passed by the earliest Popes. The subordination of Churches and Sees in the Roman Empire was regulated after the importance of cities; and since that Empire has been broken up, every new empire, kingdom, or state, is equally an entire body within itself. The citizens of each are bound to submit to the powers that be, and hence it cannot be intended that they should be in any respect dependent on any foreign authority. Besides, we know, that great diversity of forms existed at all times. The Eastern and Western Churches differed greatly from each other. The Gallican Liturgy differed from the Roman missal; till Charlemagne, in his attempt to form again one united empire, compelled the adoption of the latter in France. Even in Italy the Liturgy of Ambrose was adhered to in many places. And in England also, customs and ceremonies differed greatly in various parts, the consequence, no doubt, of their separation during the Heptarchy. Though, therefore, different national Churches should have



a charitable and brotherly correspondence and communication with one another, yet the authority of the magistrate and the obligations of pastoral care require, that every Church should act within herself as an entire and independent body.

## ARTICLE XXXV.

*De Homiliis.*

446. TOMUS secundus Homiliarum, quarum singulos titulos huic Articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior Tomus Homiliarum, quæ editæ sunt tempore Edvardi Sexti: itaque eas in Ecclesiis per ministros diligenter, et clare, ut a populo intelligi possint, recitandas esse judicavimus.

*Of the Homilies.*

447. THE Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we Judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

*Of the Names of the Homilies.*

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| 1. <i>Of the right use of the Church.</i>  | 10. <i>Of the reverend estimation of God's Word.</i>                                 |
| 2. <i>Against peril of Idolatry.</i>   | 11. <i>Of Alms-doing.</i>  |
| 3. <i>Of repairing and keeping clean of Churches.</i>                                  | 12. <i>Of the Nativity of Christ.</i>  |
| 4. <i>Of good Works: first of Fasting.</i>   | 13. <i>Of the Passion of Christ.</i>   |
| 5. <i>Against Gluttony and Drunkenness.</i>  | 14. <i>Of the Resurrection of Christ.</i>  |
| 6. <i>Against Excess of Apparel.</i>   | 15. <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 7. <i>Of Prayer.</i>   | 16. <i>Of the Gifts of the Holy Ghost.</i>   |
| 8. <i>Of the Place and Time of Prayer.</i>   | 17. <i>For the Rogation-days.</i>  |
| 9. <i>That Common Prayers and Sacraments ought to be ministered in a known tongue.</i> | 18. <i>Of the state of Matrimony.</i>  |
|  | 19. <i>Of Repentance.</i>  |
|  | 20. <i>Against Idleness.</i>   |
|  | 21. <i>Against Rebellion.</i>  |

## REMARKS ON ARTICLE XXXV.

448. THE word Homily is derived from ὁμιλία, *communication, conversation, or instruction*. We have seen (§ 191.) that the Homilies were put forth to be read as Sermons by Ministers who were unable or unwilling to preach. The Second Book, which was not finished till about the time of king Edward's death, was not published till the reign of Elizabeth, (see § 206). The Article maintains the doctrines taught in them against the Romanists, who consider them heretical; and against the Puritans and Presbyterians, and other sectaries, who think that nothing but the Scriptures ought to be *read* in Churches, and therefore preach extemporaneously, or learn their discourses by heart. In these Homilies the Scriptures are often applied as they were then understood; not so critically as they have been explained since. But by this approbation of the two Books of Homilies it is not meant to be implied, that every passage of Scripture or argument that is made use of in them is always convincing, or that every expression is so severely worded, that it may not need correction or explanation. All that we profess, is only, that they *contain a godly and wholesome doctrine*.

## ARTICLE XXXVI.

*De Episcoporum et Ministrorum Consecratione.*

449. LIBELLUS de Consecratione Archiepiscoporum et Episcoporum, et Ordinatione Presbyterorum et Diaconorum, editus nuper temporibus *Edvardi VI.*, et auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet: et nihil habet, quod ex se sit aut superstitiosum aut impium. Itaque quicumque juxta ritus illius Libri consecrati aut ordinati sunt, ab anno secundo prædicti regis *Edvardi* usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabitur aut ordinabitur, rite, atque ordine, atque legitime statuimus esse et fore consecratos et ordinatos.

*Of Consecration of Bishops and Ministers.*

450. THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliãment, doth contain all things necessary to such Consecration and Ordering: neither hath it anything, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed king *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

## REMARKS ON ARTICLE XXXVI.

451. As to the essentials of Ordination, see under Article XXIII; as also under Article xxv, where the views

of the Church of Rome in considering Orders as one of their Seven Sacraments was treated of. It was there shown, that *prayer* and *imposition of hands* was all that was thought necessary in the primitive Church; and that the forms added in the *Roman Pontifical* are new, and cannot therefore be deemed indispensably necessary. Both the Eastern and Western Churches have so often changed their forms of Ordination, that our Church may well claim the same Power of appointing a form of her own. (See further above §. 198.) The chief exception that can be made to our form of giving Orders, is to the words "*Receive ye the Holy Ghost,*" which were used by our Saviour, when after his Resurrection he gave his final commission to the Apostles. It is objected, that the Church in her best times considered them inapplicable to other circumstances; and they have indeed been used in conferring Orders for little more than the last six hundred years. But since the several functions and administrations, that are in the Church, are by the Apostles said to flow *from one and the same Spirit*, we may consider that the Holy Ghost is given, though in a much lower degree, to those who are inwardly moved of God to undertake that holy office. Indeed, the words may be understood to be in the nature of a wish or prayer, as if it were said: *May ye receive the Holy Ghost*; and so it will better agree with what follows: *And be thou a faithful dispenser of the word and sacraments*. Or it may be said, that in those sacred missions the Church considers itself as acting in the name and person of Christ; as in Baptism it is expressly said: I baptize in the name of the Father, and of the Son, and of the Holy Ghost; and in the Communion we repeat the words of Christ, and apply them to the elements, as pronounced by him.

## ARTICLE XXXVII.

*De Civilibus Magistratibus.*

452. REGIA Majestas in hoc *Angliæ* regno, ac cæteris ejus dominiis, summam habet potestatem, ad quam omnium statuum hujus regni, sive illi Ecclesiastici sint sive Civiles, in omnibus causis suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta, nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus Regibus nostris aut verbi Dei, aut Sacramentorum, administrationem: quod etiam Injunctiones, ab *Elizabethâ* Reginâ nostrâ, nuper editæ, apertissime testantur; sed eam tantum prærogativam, quam in Sacris Scripturis a Deo ipso omnibus piis Principibus videmus semper fuisse attributam: hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi Ecclesiastici sint sive Civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.

Romanus Pontifex nullam habet jurisdictionem in hoc regno *Angliæ*.

Leges Regni possunt Christianos, propter capitalia et gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare, et justa bella administrare.

*Of the Civil Magistrates.*

453. THE Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chiet Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.<sup>(a)</sup>

<p>a. 1 Pet. ii. 13—14. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme, or</p>	<p>unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.</p>
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Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments,<sup>(b)</sup> the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.<sup>(c)</sup>

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the Realm may punish Christian men with death for heinous and grievous offences.<sup>(d)</sup>

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.<sup>(e)</sup>

*b.* 2 Chron. xxvi. 18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: neither shall it be for thine honour from the LORD GOD.

*c.* 2 Chron xxxi. 2. And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service.

Isa. xlix. 23. Kings shall be thy nursing fathers, and their Queens thy nursing mothers.

Rom. xiii. 1. Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God.

Also 2 Kings, xii. 7. and xxiii. 21; 1 Chron. xvi. 4.

*d.* Rom. xiii. 4. He is the minister of God, a revenger to execute wrath upon him that doeth evil.

*e.* Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Also Acts x. 1—2.

## REMARKS ON ARTICLE XXXVII.

454. IN the first body of Articles this was much shorter, and ran thus : “ The King of England is *supreme head* “ in earth, next under Christ, of the Church of England “ and Ireland;” and after the paragraph against the Pope’s jurisdiction, worded as now, there was added : “ The civil “ magistrate is ordained and allowed of God ; wherefore we “ must obey him, not only for fear of punishment, but also “ for conscience’ sake.” Queen Elizabeth, to silence the cavil of the papists, removed the word *head*, as especially objected to in the case of a female sovereign, and the terms *chief power* and *chief government* were substituted for it. In the Injunctions, mentioned as set forth by her, it was also declared. “ Her Majesty neither doth nor ever “ will challenge any authority, other than that was chal- “ langed and lately used by the said King Henry the “ Eighth and King Edward the Sixth, which is and was of “ ancient time due to the imperial crown of this realm ; “ that is, under God to have the sovereignty and rule over “ all manner of persons born within these realms, dominions, “ and countries, of what estate, either ecclesiastical or tem- “ poral, whatsoever they may be ; so as no other foreign “ power shall or ought to have any superiority over them.’

455. The power of the sovereign in ecclesiastical matters is expressed in this Article under such reserves, and with such moderation, that no just objection can be brought against it ; and it is only what all kings, even those in communion with Rome, assume to themselves, and that often with a much more unlimited authority. In the Old Testament the kings of Israel interfered in all matters of religion ; and Samuel said in express terms to Saul, that he was made *the head of the tribes* of Israel, without excepting

the tribe of Levi. (1 *Sam.* xv. 17.) Abimelech, the High-Priest, appeared before Saul to answer certain charges on matters connected with the worship of God. David made many laws about sacred matters, such as the order of the courses of the priests, and the time of their attendance at the public service. When he died, and was informing Solomon of the extent of his authority, he told him that the courses of the priests and all the people were to be wholly at his commandment. (1 *Chron.* xxiii.) Solomon consequently appointed them to their several charges in the service of God; and "the priests and Levites departed not from the commandment of the king concerning any matter." (2 *Chron.* viii. 15.). He deposed Abiathar from his office of High-priest, without his authority to do so being questioned. Both David and Solomon were indeed in some respects particularly inspired; but in the above matters they do not appear to have acted by virtue of inspiration. Jehoshaphat, Hezekiah, and Josiah, gave many directions and orders in sacred matters; and though the priests withstood Uzziah, when he would burn incense in the holy place, yet they did pretend to no privilege, nor opposed the commands of their kings. The texts adduced from the New Testament, and the injunction of Christ himself to "Render unto Cæsar the things which are Cæsar's", plainly show that he did not intend that his religion should in any way lessen the temporal authorities. The Christian Emperors, Constantine, Theodosius, and Justinian, made many laws in Ecclesiastical matters, such as concerning the age, qualifications, and duties of the Clergy. They both summoned and presided over General Councils. Charlemagne in many of his *Capitularies* takes upon himself to regulate Ecclesiastical affairs. In England the sovereigns began early, and long continued, to maintain this part of their authority. Both the Saxon and Danish kings made

many laws in matters ecclesiastical. After the Conquest many laws were made in opposition to those practices, which favoured the authority the Popes were then assuming ; such as appeals to Rome, or the departure of Bishops, without the king's leave, to seek investiture at the hands of the Pope. The *Constitutions of Clarendon* were asserted by both King and Parliament, and by the whole body of the Clergy, as *the ancient customs of the kingdom*. Though later the Popes managed to get the upper hand at times, yet even at the height of their arrogance elsewhere, they were still opposed by various of our sovereigns. In short, neither the relations of nature, such as that of parent and child, or husband and wife, nor the civil relations of master and servant, of prince and subject, can be affected by men's persuasions in matters of religion.

456. Though the term *head* is omitted in the Article, yet we have seen that it is founded on an expression of Samuel to Saul. It is a *figure*, which in the strictest sense, applies only to Christ with regard to his Church ; he only ought to be obeyed in all things, submitted to, and depended on, and from him all the functions and offices derive their virtue. But since a *figure* may be used in a less strict sense, *head* may stand as the fountain of order and government, of protection and direction ; a sense in which the sovereign may well be called *the head of the Church*. Hence it follows as a matter of course, that a foreign Bishop or Potentate can have no jurisdiction in this country.

457. The paragraph on capital punishments meets the objection, that they are inconsistent with the gentleness of the Gospel. But though it may have an appearance of charity and compassion to think, that men ought not to be put to death for their crimes, but to be kept alive that they may repent of them ; yet since the fear of death is the

most powerful means for deterring men from crime, and a feeble indulgence and undue leniency of the laws may become the cause of increased disorders; it follows, that *charity* must choose the smaller evil, and have recourse sometimes, in extreme cases, to capital punishments. The same charity, that obliges us as Christians not to foster anger and hatred in our hearts, demands that we should be cautious lest we break up the order and peace of mankind, and abandon it to the injustice and violence of wicked men. As capital punishments are then necessary to human society, so they are often real blessings to those on whom they fall. And we may safely conclude, that a man who can harden himself against the terrors of death, when they come upon him so solemnly, so slowly, and so certainly, whilst he is in perfect health and well able to reflect on the consequences of it, is not likely to be wrought upon by a longer continuance of life, or by the approach of natural death.

458. Almost the same arguments apply to the last paragraph on the lawfulness of war. For if unprincipled ambition and tyranny would, when allowed to follow their own course unopposed, bring incalculable misery on large masses of men, true charity requires that we should take up arms, and lessen the evils that impend. The passages of Scripture subjoined to the Article show, that all the clauses of it are fully supported by the Word of God.

## ARTICLE XXXVIII.

*De illicitâ bonorum Communicatione.*

459. FACULTATES et bona Christianorum non sunt communia, quoad jus et possessionem; ut quidam Anabaptistæ falso jactant. Debet tamen quisque de his quæ possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

*Of Christian men's Goods, which are not common.*

460. THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same,<sup>(a)</sup> as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.<sup>(b)</sup>

<p><i>a.</i> Acts v. 3—4. Petersaid, Ananias...whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?</p>	<p><i>b.</i> Luke xi. 41. Give alms of such things as ye have. Also 1 Tim. vi. 17—19. Heb. xiii. 16.</p>
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## REMARKS ON ARTICLE XXXVIII.

461. THE words in Acts ii. 44. "All that believed "were together, and had all things in common," have been laid hold of by some persons, to establish community of goods, as a principle imposed on all Christians in the Gospel. But since this would encourage idleness, and impose on a few industrious persons the unfair task of labouring for all, whereas St Paul "commanded, that if any would not "work, neither should he eat;" (2 Thess. iii. 10) it follows, that a detached passage of Scripture cannot warrant the adoption of a principle, so extensive and apparently injurious in its application. We read of Deacons being



appointed by the Apostles to minister to the destitute members of the Apostolic Church at Jerusalem ; which could not have been necessary had they continued to have literally all things in common. Neither could the perpetual injunctions in the Scriptures, to distribute alms among the poor, have any application in the supposed case of a community of goods. Therefore the obligation to give alms has been properly added in the Article to the refutation of that other principle.

## ARTICLE XXXIX.

*De jurejurando.*

462. QUEMADMODUM juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo ejus *Jacobo*, Christianis hominibus interdictum esse fatemur; ita Christianorum religionem minime prohibere censemus, quin jubente magistratu, in causâ fidei et charitatis, jurare liceat, modo id fiat juxta Prophetæ doctrinam in justitiâ, in judicio, et veritate.

*Of a Christian man's Oath.*

463. As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle,<sup>(a)</sup> so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity,<sup>(b)</sup> so it be done according to the Prophet's teaching, in justice, judgment, and truth.<sup>(c)</sup>

*a.* Jam. v. 12. Swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Also Exod. xx. 7; and Matt. v. 34—37.

fear the Lord thy God, and serve him, and shalt swear by his name.

Also. 1 Sam. xxiv. 21; and Heb. vi. 5.

*c.* Jer. iv. 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.

*b.* Deut. vi. 13. Thou shalt

## REMARKS ON ARTICLE XXXIX.

464. OATHS were employed in solemn asseverations among men from the earliest times. Instances are given in *Gen.* xxi. 23—24; xxvi. 31; xxxi. 53; *Judges* xvii. 2; 1 *Sam.* xiv. 24, 28, 44. From *Lev.* v. 1, we learn, that

under the Jewish constitution the nature of an oath did not consist in the swearing of the person who gave evidence, but in an adjuration from the judge to that person. Hence the prohibition of our Saviour and St James cannot apply to an oath taken before a judge, which is only the modern form of the ancient adjuration, adopted because considered more solemn and impressive; for the person adjured could not help being put under such an oath, and our Saviour himself complied in such a case. (*Matt.* xxvi. 63—64,) Instances of solemn oaths in the New Testament are found in *Rom.* i. 9; *2 Cor.* i. 23; *Gal.* i. 20; *Rev.* x. 5—6.

#### THE RATIFICATION.

*This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady Elizabeth, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.*

# EXAMINATION PAPERS.

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## ECCLESIASTICAL HISTORY.

1846.

1. SOME early heretics considered our Lord's ministry to have lasted but one year: on what prophetic text did they ground their opinion? How would you refute it; and how in fact is it refuted in the Fathers? Acts i. 15. "The number of the names together were about a hundred and twenty." At what time was this? How do you understand it? On what occasion after Christ's death was the first great accession to the Church? Who was the instrument of it? Where did it happen? Till what time were the Apostles commanded to tarry at Jerusalem after Christ's ascension? To what districts of the world are they then said to have severally dispersed? What early authorities inform us of these movements? Which of the Apostles are reported to have died natural deaths; and which, by violence?

2. What is the first event related in the Acts of the Apostles, and what the last, and what is the probable interval of time between them? with which Apostle's history is the earlier part of the Acts of the Apostles chiefly engaged; and with which, the latter part? Can you prove that many important incidents befel St Paul in his ministry during the period covered by the Acts, of which there is no record in that Book? How long did his ministry probably continue after that period? How far does it seem to have reached; and who is it that speaks to this fact? Did the divisions in the Church of Corinth, to which St Paul's Epistles to that Church bear witness, call for any interference after his time?

3. How does it appear from the writings of St John that each Church had its Bishop before his death? What were the number of Bishops of Jerusalem down to its destruction by Hadrian? Who was the first of the succession? Where do you find the catalogue? What was the number of the Bishops of Rome down to the time of Irenæus? Of whom are the Bishops represented in all ecclesiastical history, as the successors? What is the ordinary phrase in which

this is expressed? What historical facts in the first three centuries prove that the Bishop of Rome was not then regarded as a Universal Bishop? What were the circumstances which incidentally gave to the Bishop of Rome a considerable influence *de facto* in the Primitive Church?

In case of difficulty or difference amongst the Churches, to what authority was the appeal? What example of this kind have we in the Acts of the Apostles? What is reckoned the first General Council, in Ecclesiastical History, and what is its date?

1847.

1. WHAT were the charges on which our Lord was condemned? Can you show that they were made according to the character of the Tribunals before which he was brought? How do you reconcile the circumstances attending the martyrdom of St Stephen with the declaration of the Jews, "It is not lawful for us to put any man to death?" How was St Paul treated by the government when he was first sent to Rome? Answer this question in the words of the Acts. How, when he went there the second time? Answer this question in St Paul's own words. What was the interval between the two visits? What might account for the difference in the treatment of him? Which was probably his last Epistle? What internal evidence does it offer of being so?

2. What were the injunctions of Trajan with respect to the treatment of the Christians? Where do we find them? To whom are they addressed? What gave occasion to them? Do they contemplate any previous law on the subject? What was the nature of that law; and who was the author of it? What distinguished martyr suffered under Trajan? What martyrs of note under Adrian? Who, under Aurelius? Who, under Valerian? What famous British martyr under Diocletian?

3. What is said to have turned the attention of Gregory, Bishop of Rome, to the conversion of England? Whom did he send to England to effect it? At what date? What proof is there that a considerable church was already established in that island? To whom confined? What was the title of the Bishop who was its head? What terms of coalition did Gregory's emissary propose to that Church? What appears to have been the real cause of the failure of the proposal? From whom then does the English Church, as distinguished from the British, date?

4. Who was the last Archbishop in the succession of this Church before Cranmer? Who were the Bishops that consecrated Cranmer? Under what protest on his part? What motives probably induced Pope Clement to confirm his election? What ancient Council, by its decrees, shews that such confirmation was unnecessary? What was the date of that Council? What is the technical term by which the right of independence of Churches, as declared in that Council, is designated?

5. What convulsion in the Church had caused the difficulty,

whatever there was, in the consecration of Archbishop Parker? How long after his consecration was the Nag's Head fable originated? Where was he in fact consecrated? By whom?

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1848.

1. WHAT are the terms in which our blessed Lord *ordained* his Apostles, according to St John? Show that they imply that a similar power of *ordination* was lodged with them. What expression in St Matthew's account of the same incident would intimate that such a power was to be perpetuated in the Church? Can you name for a few descents a succession from the Apostles in any Church, as an example of the continued exercise of such a power?

2. In what terms does St Paul assert his own call to the Apostleship to be on a level with that of the other Apostles? What made it to be so? What two distinguished bishops did he ordain? To what Churches? In what terms does he enjoin them to appoint their successors? Can you name any of the subsequent Bishops of either of those Churches? Where do you get your information?

3. What traces of fixed places of Worship, and of a regular service among the Christians, do you find in the writings of the New Testament?

To what date did St John live? About what date was Justin born?

From Irenæus. Ἄλλα καὶ ἡμᾶς ἐπὶ τῆς Εὐχαριστίας λέγοντας εἰς τοὺς αἰῶνας τῶν αἰώνων, ἐκείνους τοὺς αἰῶνας σημαίνειν (θέλουσι). I. c. 3. §. 1.

From Cyprian. 'Ideo et sacerdos ante orationem præfatione præmissa parat fratrum mentes dicendo, *sursum corda*; ut dum respondet plebs, *habemus ad Dominum*, admoneatur nihil aliud se quam Dominum cogitare debere.' *De Orat. Dominica*, Orat. p. 213.

Besides the obvious conclusion with respect to an early Liturgy, the Homily on 'Common Prayer and Sacraments,' draws another from these passages, adverse to a practice of the Church of Rome, what is it?

4. Who is reckoned by Primitive writers, the founder of all heresies? By what general designation were the sects known? What was the etymology of the name? What early Christian writer in particular examines and exposes them? Give a text or two from the Scriptures of the New Testament, where allusion is supposed to be made to these heresies; and the meaning of the texts illustrated accordingly.

5. A frequent answer to Early Heresies, was an appeal to the doctrines and usages of Apostolic Churches. Translate the following passage of Tertullian, which refers to this subject:

Percurre ecclesias apostolicas, apud quas ipsæ adhuc cathedræ apostolorum suis locis præsident; apud quas ipsæ authenticæ literæ eorum recitantur, sonantes vocem et repræsentantes faciem



uniuscujusque. Proxima est tibi Achaia? Habes Corinthum. Si non longe es a Macedonia, habes Philippos, habes Thessalonicenses. Si potes in Asiam tendere, habes Ephesum. Si autem Italiæ adjaces, Romam, unde nobis quoque autoritas præsto est. *De Præscript.* §. 36.

What do you understand by 'ipsæ authenticæ literæ'? by 'recitantur?' by unde nobis quoque autoritas præsto est'?

Our reformers adopt the principle of this appeal. Show that they do so, by the language they use in the 24th Article; in the Preface to the Ordination Service; and in the Communion Service, quoting the several passages.

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1849.

1. By what Interrogation in the Service for the Ordering of Priests may our Church be considered to invite her Clergy to the Study of Ecclesiastical History?

2. From what Ecclesiastical Historian do all modern Ecclesiastical Historians derive the principal part of the facts relating to the Early Church? What was his date? Where his residence? and what period does his Ecclesiastical History embrace? Can you argue from him that the early Fathers, whose works we actually possess, were some of the chief authorities of his day? What advantage had he over us in his materials for history, of our possessing the works of these Fathers?

3. Who are reported to have been the Founders of the Church of Rome? What was their end? In what terms was the end of one of them foretold by our Blessed Lord? In what terms did the other express the expectation of his own? Who is said to have been the founder of the Church of Alexandria? of India? of Media and Persia? of Mesopotamia? Who had the original charge of the Church of Crete? Who of the Church of Ephesus? Who was the most distinguished of the early rulers of the Church of Antioch? Who, of the Church of Smyrna? Who, of the Church of Rome, after its founders? Who, of the Church of Lyons? Who, of the Church of Carthage?

4. "The kingdom of God cometh not with observation." Can you enumerate in *few words* any of the incidental causes which spread the knowledge of the Gospel over the world, as distinguished from the direct teaching of the Apostles and their followers; and illustrate these causes by reference to particular cases.

5. "I came not to send peace, but a sword." Illustrate this text *briefly* from early Ecclesiastical History; and state the several ways in which the Gospel proved a disturbing force in the relations of Society.

1850.

1. OUR blessed Lord promised his disciples when he gave them their commission, a special protection from things hurtful; do you remember any instances of the fulfilment of this promise, recorded either in Scripture or Ecclesiastical History?

Can you shew from St. Paul himself that he had many escapes, of which we have no account in the Acts? and from any other authority, that he underwent sufferings on which he is himself silent?

2. On what occasion did St. Paul rebuke St. Peter? On what occasion did St. Paul and St. Barnabas disagree? What was the immediate result of the disagreement? Can you quote a passage in St Paul's writings, with respect to St. Barnabas, which implies that this disagreement was not lasting? Show that St Paul visited Rome more than once, contrasting the circumstances of his first, with those of his second visit; and account for the difference. By what deaths did St. Peter and St. Paul respectively die; and what caused the distinction between them? What were the cities in which St. Paul made the longest stay in his travels? How long was it in any of them?

3. Did St. John remain long at Jerusalem after our Lord's death? What circumstances probably decided him to quit it? Where did he then go? Can you name any incidents related of him in history which connect him with the place to which he then repaired? Till the reign of what emperor did he live? What expressions of our Lord, with respect to him, seem to imply that his life was to be a long one?

4. There were two St. James's among the Apostles, how are they distinguished? One of them is said to be the son of Alphæus, is this reconcileable with the same being the son of Cleophas? In that case how would he be related to our Lord? What might such relation be very well called by St. Paul according to Hebrew phraseology? What indications are there in the New Testament of the St James, thus designated, taking the lead in the Church of Jerusalem? With whom would this identify him as named in Ecclesiastical History? What then was his end?—in the reign of what emperor did it occur?—and who informs us of the particulars of it? What was the end of the other St. James, and under what emperor did it happen? Is there anything in the internal evidence of the Epistle of St. James which would seem to fix it rather on the one than on the other?

5. Was the Gospel of St. Luke, or the Acts of the Apostles published first? Give your proof.

6. What persons are found in the high places of the Church in the generation after the Apostles, of whom we read in Scripture in connection with the Apostles? State the positions they severally occupied.

1851.

1. WHAT Latin Poem indicates the expectation which prevailed amongst the heathen that a remarkable person would come into the world about the period of our Lord's birth? Can you quote any passages from it which apply in a singular manner to our Saviour?

By what channels is it supposed that such an expectation found its way amongst the heathen?

2. Under what feeling did Pontius Pilate condemn Jesus, believing him to be innocent? Can you give other instances from the New Testament of similar feelings in other Roman officers producing similar injustice? In what spirit do you suppose him to have worded the Inscription on the Cross? What official communication on the subject of Jesus Christ is he reported to have made to Tiberius? What was the document called in which the report was contained? What effect does it appear to have had on that Emperor? What incident mentioned by St. Matthew might have caused the death of Jesus to dwell on Pilate's mind? What do you understand by Tertullian's expression respecting Pilate, '*et ipse jam pro sua conscientia Christianus*'? What is said to have been his end?

3. Barsabas and Matthias are first mentioned by name in the first chapter of the Acts, to what body of disciples are they said to have belonged? What expressions in St Peter's speech on the occasion of St Matthias' call would seem to confirm this report? How does Mosheim understand the election of St Matthias to have been conducted? By what arguments does he support his views?

What remarkable incident is related to have befallen Barsabas? By whom is it told? What promise of our Saviour would render such an event not improbable?

4. What city was the head quarters of the Gentile Church originally?

In what city did St. Paul establish himself in order to carry on his operations in Asia Minor? What Churches in that district are referred to by name in the Revelations, and in the Epistles of Ignatius? How do you gather from the latter, as well as from the Acts, that there were many more Churches in that region than those thus mentioned?

Do you remember any expressions in the Epistle addressed to the Church of that city, which seem to imply that other Churches were connected with it? Do you remember an expression in an Epistle written from that city which leads to the same conclusion? Would the general character of the Epistle addressed to the Church of that city bear upon the question?

Can you show by expressions which fall from the Apostle in other Epistles that he generally considered the Church to which

the Epistle was directed, a centre, from which his instructions were to be dispersed?

Consistently with this, what was the Apostle's usual plan of proceeding when spreading the Gospel in person? Illustrate.

5. Where was the name of 'Christian' first used? How often does it occur in the New Testament? Can you quote the places? How were the followers of Christ previously designated? The heathen, not understanding this name, substituted for it another of nearly the same sound; what was it? What argument does Justin and other of the Fathers found on this mal-pronunciation, when addressing heathens? There is a passage in the Epistle to Philemon which perhaps has a reference to it; what is it?

6. It has been objected by unbelievers that the early Christians consisted of the lowest of the people; can you shew that this could not have been the case exclusively,

1st. from instances to the contrary mentioned in the New Testament;

2nd. from the character of some of the earliest Fathers, as manifested in their writings;

3rd. from the nature of the instructions addressed by them to the converts, both marking the intelligence and the circumstances of those converts;

4th. from the amount of funds required and supplied for ecclesiastical purposes?

7. In what year of King Henry's reign did the Bible in English begin to be put in circulation? Was its circulation uniform till the end of his reign? What events affected it? What commentary was ultimately put in circulation with it?

By what title was this popular translation of the Bible known? Why was that title given it, rather than the translator's own? What publication by authority, having a great influence on the Reformation, came out about the same time as the first English Bible? What were the circumstances which were considered to call for it? What was the plan of it?

What publication, also by authority, followed this seven years later? Was the authority the same in both cases? How did this publication resemble the former; how did it differ from it in character? To what is such difference attributed?

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## LITURGY OF THE CHURCH OF ENGLAND.

1846.

4. WHAT was the first element of the English Prayer-Book, which was put forth by authority; and in what year was it put

forth? In what year was it succeeded by the First Prayer-Book, in which it was incorporated? In what year was the Second Prayer-Book put forth? In what reign, and under what Archbishop did all these Formularies come out? What spirit is supposed to be characteristic of the Second Prayer-Book, as compared with the First; and what influence to have made itself felt on it? In what year, in what reign, and under what condition of the Primacy, did the Third Prayer-Book come out; and was this Revision based on the First or Second Prayer-Book? What events had occurred since the previous Revision which would create a preference for the one model rather than the other? In what year, and in what reign, was the Fourth Prayer-Book put forth? After what famous Conference? What was the condition of the Primacy at the publication of this Prayer-Book? What great theological work had appeared shortly before this date, which indicates the state of religious parties in England at that period? In what year, and in what reign, and under what Archbishop, did the Prayer-Book come out after its last Revision? After what famous Conference? What influence may be traced in the changes made in this Revision? What events had occurred since the last Revision to foster it? What was the nature of the alterations proposed at this Revision, as described in the 'Preface' to the Prayer-Book, but which were rejected? Which of the Presbyterian Divines was chiefly concerned in proposing those alterations? What were the several objects aimed at, in the alterations which were admitted, as described in the same Preface? By whom is the Preface said to have been written?

*Translate into LATIN the following Collect :*

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen.

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1847.

1. WHEN was the Catechism introduced into our Prayer Book? By whom was it drawn up? What previous publications may have suggested the plan of it? What is the original meaning of the word Catechism? By way of illustration, translate into the Greek, "Let him that is taught in the word communicate unto him that teacheth in all good things."

2. When should the child, according to the Rubric, be examined openly in the Catechism? How does the Canon differ from the Rubric? How would you practically carry out both? On occasions when the Catechism is not actually taught openly, what, may we infer, should be the character of the afternoon sermons, to be in accordance with the spirit of the Rubric? At what

period in the history of our Church did Catechising in the afternoon cease? What interrupted it?

3. By what texts in Scripture do you defend Infant Baptism? Cyprian takes infant baptism for granted, what was the question put to him which accidentally discovers this fact? What is the name for godfathers and godmothers in the primitive Church?

4. What expressions, connected with baptism in Scripture, intimate that promises and vows were required at it from the first? In the answer to the question, "What did your godfathers and godmothers then promise for you," some phrases are used which we know to be the very same as those used in the primitive Church on the like occasion; what are those phrases? In general, what may have guided our Church in the use of language in her Formularies, not always the most popular or colloquial? What danger would there be in meddling with such language?

5. In what primitive writers do we find the substance of the Apostles' Creed, before we find the Creed itself? In what writers do we first find the Creed itself, with a few omissions? What is the date of these writers? and how would you infer from them that the Church had then been a long time in possession of it?

6. Do you consider the Lord's Prayer to have been given by our Lord once only, or twice? What are the grounds of your conclusion? In the exposition of the Lord's Prayer in the Catechism, what is supposed to be comprehended under the word "bread?" How does the use of the Lord's Prayer in the Communion Service, both ancient and modern, point to such sense of it? How would the same exposition seem to understand the clause, "deliver us from evil?" What is the Greek? There is another formulary in which the Church indicates the comprehensive character of the Lord's Prayer, and the developement of which it is capable; Where is that?

1848.

1. IN the admonition prefixed to the second part of the Homilies, ministers are encouraged to change a chapter of the Old Testament which may fall in order to be read upon the Sundays or Holy-days, for some other of the New Testament of more edification; on what revision of the Prayer Book was this licence withdrawn? On what occasion, and in what form of words does the minister renounce all latitude of this kind in his administration of the services? Why is the first chapter of Genesis appointed as a proper Lesson for Trinity Sunday? Why is the fourth chapter of the Revelations appointed for the Epistle of that day; and what is the seraphic hymn which it contains, called in the Liturgical language of the church? Why is that part of the third chapter of St John's Gospel, which contains the conversation of Jesus with Nicodemus, appointed for the Gospel of that day?

2. Can you quote any passages from the Proper Psalms for



Christmas-day, for Good-Friday, for Easter-day, for Ascension-day, and for Whit-sunday; and connect them with the events of those anniversaries respectively?

3. In the catechism, the position of the Lord's Prayer is significant. Why is it placed where it is? and how does that position agree with the comprehensive meaning assigned to the Prayer, in answer to the question which follows, viz. 'What desirest thou of God in this Prayer?'

4. In what extended sense is the word Sacrament used in primitive antiquity? Give examples of our Homilies using it in the same. What Greek word does it correspond to? To how many ordinances did the Church of Rome limit it? what are they? How many did Cranmer's catechism acknowledge, and what are they? When was this catechism published? By what restraining clause does our Church limit the Sacraments to two? Do you remember any passages in Scripture where these two Sacraments seem to be associated, and to be set by themselves above all other mysteries? What reference is made to any such passages in the service for Baptism? By what phrase in the Communion Service would you conclude that our Church understands the sixth chapter of the Gospel of St John, to have a reference to the Eucharist? How would you argue from the chapter itself that it had such a reference, in fact.

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1849.

1. WHAT changes introduced into the Second Prayer Book are supposed to mark the influence of foreign Protestants on our Reformers? Who were those Protestants, more especially? What changes introduced at the last revision of the Prayer Book are thought to intimate an opposite bias? Who took part in these latter corrections? What was the date of the Second Prayer Book; and what that of the last?

2. Why are many Romish Holy-days, which are not observed by the Church of England, retained in the Calendar?

3. By what considerations has the Church of England been governed in her selection of Holy-days and Saints'-days?

4. Of what antiquity are our Epistles and Gospels, as portions of Scripture selected for the Office of the Holy Communion?

5. What regulated the subject of the Sermon in primitive as well as in medieval times: and what peculiar name was given to it in consequence? How do you account for no sermon being assigned to the afternoon service?

6. Suppose you divided the Ecclesiastical year into two parts, from Advent to Trinity Sunday, and from Trinity Sunday, to Advent; how would you characterize the teaching of the Collects, Epistles, and Gospels during the first part; and how would you characterize it during the second part?

7. Why does the Church commemorate St. Andrew first of all

the Saints? What peculiar reason has she for retaining the festival of All Saints?

8. From what Version of the Bible are the Psalms in our Prayer Book taken? Up to what time were the Epistles and Gospels read in the same Version? What is the date of the Authorised Version of the Scriptures now in use?

9. Turn into LATIN the following Prayer:

Almighty God, the giver of all good gifts, who of thy diivne providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord.

## 1850.

1. WHAT is Justin Martyr's account of the Service of the Christians on the Lord's Day? Does any phraseology of the New Testament lead you to conclude that the Service of the Eucharist was the great Service of the Apostolic Church? Does the practice of the mediæval Church bear upon this conclusion? What expressions in the New Testament, when mention is made of this Sacrament, imply a formulary in the celebration of it, and a ceremonial? What passages in our own Office for the Holy Communion, can be actually traced to a date within the first three centuries.

What continental Service-Book for the Holy Communion, of the date of the Reformation, furnished our own with most of the additional matter, where additions of any length were made to the old Form? With what view do these passages seem to have been introduced by the Reformers? What was meant by turning the Mass into a Communion, which the Reformers were commissioned to do?

2. When was the Decalogue introduced into our Service for the Holy Communion? Was there any precedent for such introduction? Was there anything in the character of the times which especially called for it?

3. What do you understand to be the force of the Response, 'As it was in the beginning, is now, and ever shall be, world without end, Amen.'

Shew that it was the custom, even in the times of the Apostles, for the congregation to say 'Amen,' at the close of the prayer of the minister.

4. With what object does our Church profess to read the Apocrypha? Can she be supposed *under any circumstances* to sanction the reading of a Lesson from the Apocrypha in the Service for Sunday, or not? What passages from the Apocrypha does she certainly sanction the use of, in her Service for Sunday?

5. Which Collects in our Prayer-Book, as a class, have been most altered from those of mediæval use? How did this happen? Give the English translation, as it stands in our Prayer-Book, of the following Collects,

Familiam tuam, quæsumus Domine, continua pietate custodi: ut quæ in sola spe gratiæ cœlestis innititur, tua semper protectione muniatur, per Dominum.

Omnipotens sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota; effunde super nos misericordiam tuam; ut dimittas quæ conscientia metuit, et adjicias quæ oratio non præsumit, per Dominum.

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1851.

1. IN what year was the 'Office for the Communion' published? What motive induced the Reformers to put this forth at once, and without waiting for the whole Prayer-Book to be completed? What Service supplied the principal material for it? What passages in it can be *proved* to belong to the most primitive times? From what continental Service-books did the Reformers draw some supplementary matter?

What part of the Communion-service do these additions chiefly occupy?

What could you say, from internal evidence, was the leading object with the Reformers in introducing the new material they did, into the Service?

2. How soon after the 'Office for the Communion,' did the whole Prayer-Book come out? Out of what ancient Services of the Church was our Morning and Evening Prayer compiled, with additions and alterations? What may be considered to have been the leading feature of those ancient Services? Is it retained in our own?

3. What was the character of the Service in Justin Martyr's time? What was the plan of a Sermon before the Reformation, and how was it made to connect with the Service of the day? Do we trace any of the features of such Sermons in some of the date of the Reformation?

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## QUESTIONS ON THE ARTICLES.

1846.

1. (a) WHAT are the subjects of the last four Articles of 1552, which were not retained by the Convocation of 1562? Shew that

the opinion condemned in the first of them was entertained by some in the Apostolic times.

(b) Supposing the Articles to have been framed with a view to the comprehension of persons of different sentiments, in what manner do Bishops Burnet and Cleaver respectively conceive this end to have been provided for? Which of the two hypotheses do you prefer?

(c) What inferences do you draw as to the general spirit and character of the Articles, from any subsequent attempts that were made to enlarge and amend them? At what periods were such attempts made?

(d) Mention in their order the subjects of the several Articles not referred to in this paper. If the Articles can be arranged in certain divisions, to which of these divisions do you assign those which are referred to?

## 2. Art. II.

(a) Shew that our Lord Jesus Christ had an actual being before the Holy Ghost came upon the Virgin, and that this being was essentially divine.

(b) What epithets are attached in the Greek Testament to 'Ο Υἱός τοῦ Θεοῦ when used of our Saviour? Cite the passages in which they occur. What do you conclude from them as to the nature of his Sonship? Shew from the Gospel of St John in what sense our Lord was understood by the Jews to affirm this relation to God the Father; and, generally, that such language is used in the New Testament of our Lord as must have been justly offensive to Jewish prejudices, and, therefore, would not have been employed, if his Divinity were not an essential truth.

(c) Give a concise account of any heresies, ancient or modern, to which the doctrine of this Article is opposed.

(d) Exhibit the evidence of the Old Testament that the Messiah was to be a Divine Person.

(e) "Repudiandus est error Thomæ, qui scripsit corpus Domini semel oblatum in cruce pro debito originali, jugiter offerri pro quotidianis delictis in altare." Who was the Thomas here spoken of? Shew that the second and thirty-first Articles reject this error, and prove from Holy Scripture that they are right in doing so.

3. Art. VI. "Annis bis mille conservata est religio solâ traditione. Non est igitur Scriptura simpliciter necessaria." Bellarmine. What answer do you give to this argument in favour of the Roman Catholic doctrine of the *verbum Dei non scriptum*?

4. Art. VIII. (a) What do you understand by the Niceno-Constantinopolitan Creed? In what particulars does it differ from the Nicene? Can you shew by the testimony of Athanasius, that the Nicene Council deduced its doctrine from Holy Scripture?

(b) The Article states that the Creeds may be proved by most certain warrants of Holy Scripture. Prove from Scripture any of the statements, which you recollect, of the Athanasian Creed.

5. Art. IX. Prove from Holy Scripture the several propositions contained in the Article of Original or Birth-sin.

6. Art. XIX. Illustrate by particular examples the following passage from Bishop Jewell's Apology, "Profecto, si errare Ecclesia ea potest, quæ a verbo Dei, quæ a jussis Christi, quæ ab Apostolorum institutis, quæ a primitivæ Ecclesiæ exemplis, quæ a veterum Patrum et Conciliorum sanctionibus.....discesserit,.... certum est Ecclesiam Romanam non tantum potuisse errare, sed etiam flagitiose et turpiter erravisse."

7. Art. XXI. (a) Translate into Latin: "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

(b) To what Councils does the *Reformatio Legum Ecclesiasticarum* refer, when it says, "Quædam illorum magnâ cum reverentia amplectimur et suscipimus?" Shew that the Compilers of that Book did not place the authority of these Councils on the same footing as that of Holy Scripture.

8. Art. XXXIV. (a) Establish the assertion, "Every particular or national Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by men's authority, so that all things be done to edifying."

(b) Bishop Sanderson observes in reference to this subject, "One would think, *mutatis mutandis*, the Apostle's rule (*ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω*. Rom. xiv. 3.) would as well fit our Church and case, as the Roman; and should as well free the Non-Conformers from our contempt, as us from their censures. Let not him that conformeth despise him that conformeth not, and let not him that conformeth not, judge him that conformeth." What is the difference, then, between the two cases?

9. Art. XXXVIII. Prove from the Old and New Testament that "every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability." Upon what principle ought Christians to perform this duty? How does our Lord strikingly enforce the duty as an evidence of this principle? Shew that the act, if not so performed, is of no value in the sight of God. What eminent examples of this liberality are recorded in the New Testament?

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1847.

1. ESTABLISH from Holy Scripture that "there is but one living and true God;" also that "in the Unity of this Godhead there be three Persons?" In what sense do you use the word Persons? Shew that the accusation brought against the advocates



of the doctrine of the Trinity, that they believe contradictions, is false.

What is the general argument of Paley's Natural Theology in proof of the Being of a God? Give instances of the application of it. Mention any other writers that have illustrated the same argument.

2. Shew that the Jews understood our Lord to claim equality with God by his statements respecting himself? The doctrine of the Divinity of Christ has been called *κεφάλαιον τῆς ἐλπίδος*. Exhibit its practical importance, and the inferences that may be drawn from it, which justly entitle it to that appellation.

3. Upon what texts do you ground the doctrine of the descent into Hell? Shew that, although it was at first not mentioned in the creed, the doctrine was believed in the earliest times. What is the original meaning and derivation of the word Hell? How has "Ἀδης been interpreted, and the descent been understood by different parties in our own Church? What is bishop Horsley's opinion of the object of it; and how does he interpret 1 Pet. iii. 18—20? If you do not assent to the interpretation, state your reasons for objecting to it.

4. Establish the following statement in its several particulars by proofs from Scripture:—Vere resurrexit tertiâ die; deinde ascendit ad cœlos, ut sedeat ad dexteram Patris, et perpetuo regnet, et dominetur cæteris creaturis, sanctificet credentes in ipsum, misso in corde eorum Spiritu Sancto, quo regat, consoletur, ac vivificet eos, ac defendat adversus diabolum et vim-peccati. Idem Christus palam est rediturus, ut judicet vivos et mortuos.

What types foreshewed, and what prophecies foretold the Ascension of Christ? How does the doctrine of the Ascension guard us from the error of the old Eutychians, the German Ubiquitaries, the Lutheran Consubstantialists, and the Roman Transubstantiators?

5. Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand these Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.—Translate this into Latin.

Irenæus affirms that the Gospel which was preached by the Apostles, was by them committed to writing to be the foundation and pillar of our faith. Quote this testimony. How does our Lord speak of Jewish traditions? Illustrate by examples, from the history of the early Church the *uncertainty* of oral tradition. Do we receive anything upon tradition? If we do, where is the distinction between ourselves and the Romanists?

How does it appear that the Apocryphal Books formed no part of the Jewish Canon?

6. Compare the following questions and answers with the teaching of the Articles, and with Holy Scripture.



“Q. Will you therefore be charitable to the poor?”

“A. I will for God’s sake and mine own interest, that God may have compassion on me, who am a beggar to him.”

“Q. And will you remember that if you will but spare that money which you have a mind to spend in idleness, vanity, and curiosity, you may make a purse for the poor, and gain heaven by it?”

“A. I will remember it, and thank you for teaching me how to purchase heaven.”

7. Write down the words of Art. IX.

What is the Latin of the clause “And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath, of itself, the nature of sin?” Prove the doctrine of this passage from Holy Scripture. What omissions are there in this Article, as compared with the confessions of other churches, illustrating the moderate and comprehensive spirit in which the Articles were composed?

8. Support by Scripture the following statement: “Wherefore, they which be endued with so excellent a benefit of God be called according to God’s purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God’s mercy, they attain to everlasting felicity.”

In what manner are God’s promises to be received and our conduct regulated?

Show from the Articles, Homilies, and Prayer Book, that the death of Christ is regarded by our Church as a perfect redemption of the sins of the whole world.

9. What is “the Romish doctrine concerning Purgatory?” When did it first receive Conciliar Authority? Show from heathen writers that the doctrine is really borrowed from Paganism. The Council of Trent professes to derive it from, “*ex sacris literis et antiquâ traditione*.” What passages of Scripture are urged in its defence, and what is the true interpretation of them? What eminent Romanist is referred to by Archbishop Usher as admitting “that in the ancient Fathers there is either none at all, or very rare mention of it? How does Bishop Bull characterize it?”

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1848.

1. ART. I. “THE first excellency peculiar to the Christian doctrine I observe to be this: that it assigns a true, proper, and complete character or notion of God.....In his essence it represents him one, eternal, perfectly simple and pure, omnipresent, omniscient, omnipotent, independent, impassible, and immutable..... It acknowledges him the maker and upholder of all beings, of what

nature and what degree soever, both material and immaterial, visible and invisible: it attributes to him supreme majesty and authority over all." *Dr. Barrow*. Substantiate this statement from Holy Scripture, and compare it with our first Article.

2. ART. II. Cite from the New Testament any doxologies from which the divinity of our Lord Jesus Christ may be inferred. Illustrate these by reference to the Circular Epistle written by the Church of Smyrna respecting the martyrdom of Polycarp.

3. How was the Article "of the going down of Christ into Hell" expressed in the edition of 1552?

4. ART. IV. Shew that the first preachers of Christianity appealed to the Resurrection of our Lord in proof of the following particulars. *a.* the truth of their divine commission. *b.* The divinity of our Lord Jesus Christ. *c.* the certainty of our justification through faith in him. *d.* the necessity of a spiritual resurrection in this life, and *e.* the resurrection of the body hereafter.

What portions of Scripture does our Church direct us to read on Holy Thursday, as referring to our Lord's Ascension?

5. ART. VI. *a.* Is the Canonicity of the Sacred Books *self-evident*? If not, how is it to be established?

*b.* "Evangelió non crederem, nisi me Catholicæ Ecclesiæ commoveret auctoritas." Admitting this as true, shew that it is false to infer, as the Romanists do, that "whatsoever the Church saith, we must needs believe them (the Church) as well as the Gospel."

6. ART. VII. Write down the words of the 7th Article, and also translate them into Latin.

7. ART. IX. *a.* Prove from the New Testament that a corrupt principle exists in human nature, and shew that heathen writers have admitted the fact.

*b.* What did the Schoolmen understand by the phrase "Original Righteousness," and what expressions in the article were intended to oppose their doctrine?

*c.* In what particulars does the article fall short of the following statement of Latimer respecting Original Sin; "whereby we deserve of ourselves perpetual damnation.....which unthrifts state that we be born unto, is come unto us for our own deserts?"

*d.* "Baptism," say the Romanists, "delivers from all sin. Omne quod veram et propriam rationem peccati habet, tollit. But it does not deliver from Concupiscence. Therefore Concupiscence in the regenerate is not sin." Compare this conclusion with the doctrine of the article, and reply to the argument.

8. ART. X. *a.* Shew that the doctrine of the 10th Article, as respects preventing and co-operating grace, pervades the Collects and prayers of our Church.

*b.* Was the doctrine of the Reformers correctly represented by Sir Thomas More, when he charged them with maintaining "that we have no free-will to do ought therewith, though the grace of God be joined thereto?"

9. ART. XI. *a.* Which of the Homilies is intended by "the Homily of Justification?" *b.* Bishop Gardiner deduced from the Homily the following Syllogism as an objection against its doc-

trine. "We be justified by faith without the works of the law. Charity is a work of the law. Therefore we be justified without charity."

In what sense was this a correct inference, and in what a false one, from the Homily?

c. Confirm by the Old and New Testaments the admission of Bellarmine, that Justification is taken "pro declaratione justitiæ modo quodam forensi, ut ille dicatur justificari, qui cum esset ad accusatore factus reus alicujus iniquitatis a judice per sententiam declaratur justus, atque absolvitur."

10. ART. XIV. What is the meaning of supererogation? Explain what the Romanists intend by Consilium Perfectionis as connected with the doctrine of Works of Supererogation.

11. ART. XXI. Why may not General Councils be gathered together without the commandment and will of Princes? By whom were the first four assembled?

12. Give an account of the Hampton Court Conference, and mention the alterations which it was then proposed to make in the Articles.

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## 1849.

1. It has been shewn that some portions of our Articles were taken from the Wirtemberg Confession.—What was the date of that Confession? Point out some of the passages which were derived from that source.

What account have we from Cranmer's own pen of the principles on which he wished the Articles of the Church of England to be founded?

Writing to a foreign divine he says, *Accersivimus igitur et te et alios quosdam doctos viros, qui cum non gravatim ad nos venerint, ita ut nullum fere ex iis præter te et.....desideremus, summopere te rogamus, ut et ipse ad nos venias, et.....si ullo modo fieri possit, tecum adducas.* Who were the docti viri, whose co-operation Cranmer desired? Fill up the blank spaces in this extract with the name of one whose presence was urgently solicited. Which of these docti viri accepted, and which of them did not comply with the invitation?

2. ART. I. Romanists have affirmed *Doctrinam de trino et uno Deo esse dogma traditionis, et ex Scriptura nulla ratione probari posse.* State that doctrine, and shew that the assertion is untrue.

How does the account of our Saviour's Baptism disprove the notion that the word *Person* with reference to that doctrine, implies only a difference of office? By what parties has this notion been maintained?

"The Scriptures sometimes speak of God, as if he grieved for what he did, or repented of what he spake, or altered what he had

proposed ; and for the most part such like affections are given him in such places as endeavour to set forth to the most life his great mercy and kindness to sinful men." Bp. Sanderson. Show that the Scriptures do so speak of God. How do such passages agree with the statement that he is "without passions?"

3. ART. VI. Hoc dogma tam necessarium, quod scilicet aliqua sit Scriptura, non potest sufficienter haberi ex ipsa Scriptura. Reply to this objection against the sufficiency of Holy Scripture as a rule of faith. How does the Article affirm that sufficiency? Substantiate the statement.

What was the opinion of Jerome respecting the Apocryphal Books? What causes induced the Council of Trent to affirm their Canonicity?

4. ART. VII. Prove that both in the Old Testament and in the New, everlasting life is offered to mankind by Christ. Supposing the argument of Bishop Warburton's Divine Legation of Moses to be true, would it prove that the Old Fathers did look only for transitory promises? Show that in point of fact they did look for something more.

Why is no Christian man whatsoever free from the obedience of Commandments which are called moral?

5. ART. VIII. Symbola tria, Nicenum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt, et credenda. What is the original meaning of *σύμβολον*? Give the history of the Symbolum Nicenum. Have any other Creeds been transmitted to us from early times besides these three? In what language is the Athanasian Creed supposed to have been written? If it was not written by Athanasius, why does it bear his name? State some of its propositions and shew against what heresies they were directed.

6. ART. IX. A Romish writer speaking of Original sin says "A theologis nostris minimum omnium peccatorum censetur"—Luther, on the other hand, says, *Peccatum Originale est vere totus lapsus naturæ humanæ*. Contrast the opinions thus expressed, as exhibiting the Romish and Lutheran doctrine, and compare them both (1) with Holy Scripture, (2) with our Article.

7. ART. X. Quote the words of this Article, and translate them into Latin.

What is meant by "preventing us"? Shew that the word is similarly used in the Liturgy.

8. ART. XI. Reply to the Argument, "*Fides est opus; Ergo operibus sumus justi.*" From what passages of the Old Testament may we deduce the doctrine of Justification by Faith?

Does the following statement correctly represent the doctrines of this Article, and of the Homily to which it refers *Justitia Dei, cujus mentionem Apostolus de nostra coram Deo justificatione tractans identidem facit, est justitia quam per gratiam atque auxilium Dei operamur, ac proinde ex illa nos coram Deo justificari juxta ejus doctrinam plane constat?* What are the Apostle's words here rendered *Justitia Dei*? Cite some passages in which they occur. How do you explain them?

9. ART. XVII. Bishop Burnet gives an historical account of the differences that have arisen upon the question involved in this Article. State briefly the chief particulars of this account?

10. ART. XXV. Cyprian, speaking of Baptism and Confirmation, says, "Tunc plene sanctificari et esse filii Dei possunt, si Sacramento utroque nascantur." What is the original meaning of Sacramentum; Do Cyprian's words, as respects Confirmation, speak the language of our Church? Is there any sense in which they could be made to harmonize with it?

11. ART. XXX. By what Council was the denial of the Cup to the Laity first sanctioned? Shew that "both parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be administered to all Christian men alike."

12. ART. XXXIX. What kind of swearing is forbidden by our Lord and his Apostles? Quote these prohibitions. From what considerations do you infer that they do not forbid judicial oaths?

1850.

I. ART. I. STATE, briefly, the different methods of proving the Existence of a God. How do we arrive at the knowledge of His Attributes? How may His Unity be proved?

Atque adeo a pravo ingenio eorum maxime, quorum interest, ne quis sit Deus, id est, humanarum actionum iudex, venire hanc a tam recepta antiquitus sententia discessionem, vel hinc apparet, quod, quicquid illi ponunt, sive generum successionem absque ullo primordio, sive atomorum concursum, sive aliud quidvis, id non minores, si non majores, habere difficultates, neque eo, quod receptum est, magis esse credibile cuivis ad rem mediocriter attendenti satis apparet. (GROTIUS *de Verit. Rel. Christ.*)

2. ART. II. The Scriptures ascribe to Christ (1) eternal existence, (2) creative power, (3) power of preserving things created, (4) omnipresence, (5) omniscience, (6) a right to be worshipped. Cite under each head the principal texts. Translate:

Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ ὡς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' αὐτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν αὐτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. (Phil. ii. 5—9.)

Describe the scope of this passage, and explain the expressions (1) ἐν μορφῇ Θεοῦ ὑπάρχων, (2) τὸ εἶναι ἴσα Θεῷ, (3) οὐχ ἀρπαγμὸν ἡγήσατο, (4) αὐτὸν ἐκένωσε.

3. ART. IV. By which Types and Prophecies was the Resurrection of our Lord represented and foretold? State briefly the proofs of that event; and answer the objection that Christ appeared only to Select Witnesses. Mention the passages in the Gos-



pels from which difficulties have arisen with regard to the nature of Christ's Body after the Resurrection. How are those difficulties removed?

4. ART. VI. There are passages in the New Testament in which Traditions are commended. Mention those passages and state clearly on what grounds the Church of England holds that no doctrine is necessary to salvation which is not supported by the *written* word of God.

5. ART. VIII. What appears to be the most probable account of the sense in which the word *Σύμβολον* was used for Creed? Why was the Apostles' Creed so called? when and why was the clause "The Communion of Saints" added to it? when were the different portions of the Nicene Creed published? When was the Athanasian Creed so called? to what writer is it ascribed by Waterland? what was the original language of this Creed?

6. ART. IX. In what sense is Adam called a type of Christ? Translate:

Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον.—(Rom. v. 12.),

How do you explain ἐφ' ᾧ in this passage?

How do you explain Νόμος δὲ παρεῖσθαι ἵνα πλεονάσῃ τὸ παράπτωμα? What is the meaning of παρεῖσθαι?

Give a short account of the Pelagian controversy. What is meant by Semi-Pelagianism?

7. ART. XI. How is Justification defined in this Article? How is the Homily which is referred to under the title of the Homily of Justification styled in the first Book of the Homilies?—"Non ergo inter hujus justitiæ causas Fidem principem locum tenere dicis, ut ejus merito nos ex nobis justiciam Deo habeamur?" (NOELLI *Catech.*) Answer that question. How do you reconcile λογιζόμεθα οὖν, πιστεῖ δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου (Rom. iii. 28.), with ὁράτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον (James ii. 24.)?

8. ART. XVI. On what account was this Article introduced? what is meant by "deadly sin?" what appears to be meant by "Sin against the Holy Ghost?"

9. ART. XXII. State the doctrine of the Church of Rome concerning Purgatory. What texts are alleged in support of it? explain those texts?

10. ART. XXV. When does the mention of the Seven Sacraments first occur? Why is Confirmation practised by our Church and yet not considered a Sacrament? What was the origin of Penance? What general changes took place in its discipline? What is the doctrine of the Church of Rome on the subject?

11. ART. XXVII. "The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." State clearly on what grounds this is asserted. How do you explain οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν ἀλλ' εὐαγγελίζεσθαι. (1 Cor. i. 17.)?



12. ART. XXXVII. In what terms is the power of Civil Magistrates asserted and limited in this Article? "The Bishop of Rome hath no jurisdiction in this realm of England." How does this appear?

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1851.

1. STATE the nature of Dr. Clarke's argument in proof of the Being and Attributes of God. In what sense is the term *à priori* to be understood, when applied to this method of reasoning.

2. Translate τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε αἰδιος αὐτοῦ δύναμις καὶ θεϊότης (Rom. i. 20.); and explain the argument, by which the Being of a God is proved from Final Causes.

3. Reconcile the following passages :

(1) It repented the Lord that he had made man on the earth, and it grieved him at his heart. (*Gen. vi. 6.*)

He is not a man that he should repent. (1 *Sam. xv. 29.*)

(2) And it came to pass after these things that God did tempt Abraham. (*Gen. xxii. 1.*)

God cannot be tempted with evil, neither tempteth he any man. (*James i. 13.*)

(3) I have seen God face to face and my life is preserved. (*Gen. xxxiii. 20.*)

Thou canst not see my face : for there shall no man see me and live. (*Exod. xxxii. 2.*)

(4) I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. (*Exod. xx. 5.*)

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. (*Ezekiel xviii. 20.*)

4. It is objected to the doctrine of the Divinity of Christ, that the Son represents himself as inferior to the Father and therefore cannot be equal to the Father. How do you answer that objection?

5. It is objected to the doctrine of Christ's Atonement that it supposes the Innocent to be punished for the Guilty, which is contrary to justice. How do you answer that objection?

6. Θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι, ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ἀπειθήσασιν ποτέ, ὅτε ἀπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ εἰς ἠνὸλίγαι, τουτέστιν ὁκτώ, ψυχὰς διεσώθησαν δι' ὕδατος. (1 *Pet. iii.*)

Translate the above accurately : state the various interpretations which have been offered, and the objections to which they are severally liable ; and give your own opinion and the grounds on which it rests.

7. Leslie has laid down Four Rules, which, whenever they can be applied to any events, exclude every reasonable doubt of their

reality. State these Rules, and apply them to the Mosaic Miracles.

8. How does it appear that Judaism was intended to be preparatory to Christianity? How do you answer the objections drawn from passages which seem to imply its perpetuity?

9. What is meant by the Justification of Man? "Faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shutteth them out from the office of justifying." (*Homil. Of the Salvation of Mankind.*) Explain this.

10. How do you explain χωρὶς γὰρ νόμου ἁμαρτία νεκρά (Rom. vii. 8.)? Of whom and under what circumstances does the Apostle say, ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; (Rom. vii. 24.)? Illustrate the following by reference to Heathen writers: οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω.

11. "Howsoever the ancient doctors may seem unto those that are not well acquainted with their language to speak of *merits* as the Romanists do, yet they have nothing common with them but the bare word; in the thing itself they differ as much from them every way as our Church doth." (Archbishop Usher). Explain this, and state the import of the term *Merit* as used by the Fathers.

12. How does Bishop Butler refute the argument, that "the only design of Revelation must be to enforce the practice of natural piety; and is it immaterial whether we believe or practise upon the evidence of nature or of revealed religion?"

13. Shew from Scripture that the Church has power to decree rites and ceremonies, and authority in controversies of faith. In the Article, in which the authority of the Church is asserted three rules are laid down to be observed in her execution of that authority; mention and explain those rules.

14. What is meant by the term Transubstantiation? When was the doctrine first introduced? How does it overthrow the nature of a Sacrament? "Ansam præbet hæreticis, quæ suos errores tueantur, qui non recte de duabus in Christo naturis sentiebant." To what Heretics does Bishop Ridley here allude.

15. Shew that the Apostles established a subordination of ranks in the Ministry, and a regular mode of admission into it.

16. In Acts xx. οἱ πρεσβύτεροι τῆς ἐκκλησίας, ver. 17., are said to be ἐπίσκοποι, ver. 28. Give the substance of Bentley's remarks on the meaning and progressive application of these terms.

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